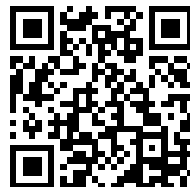


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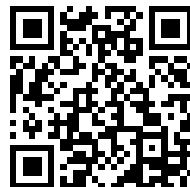


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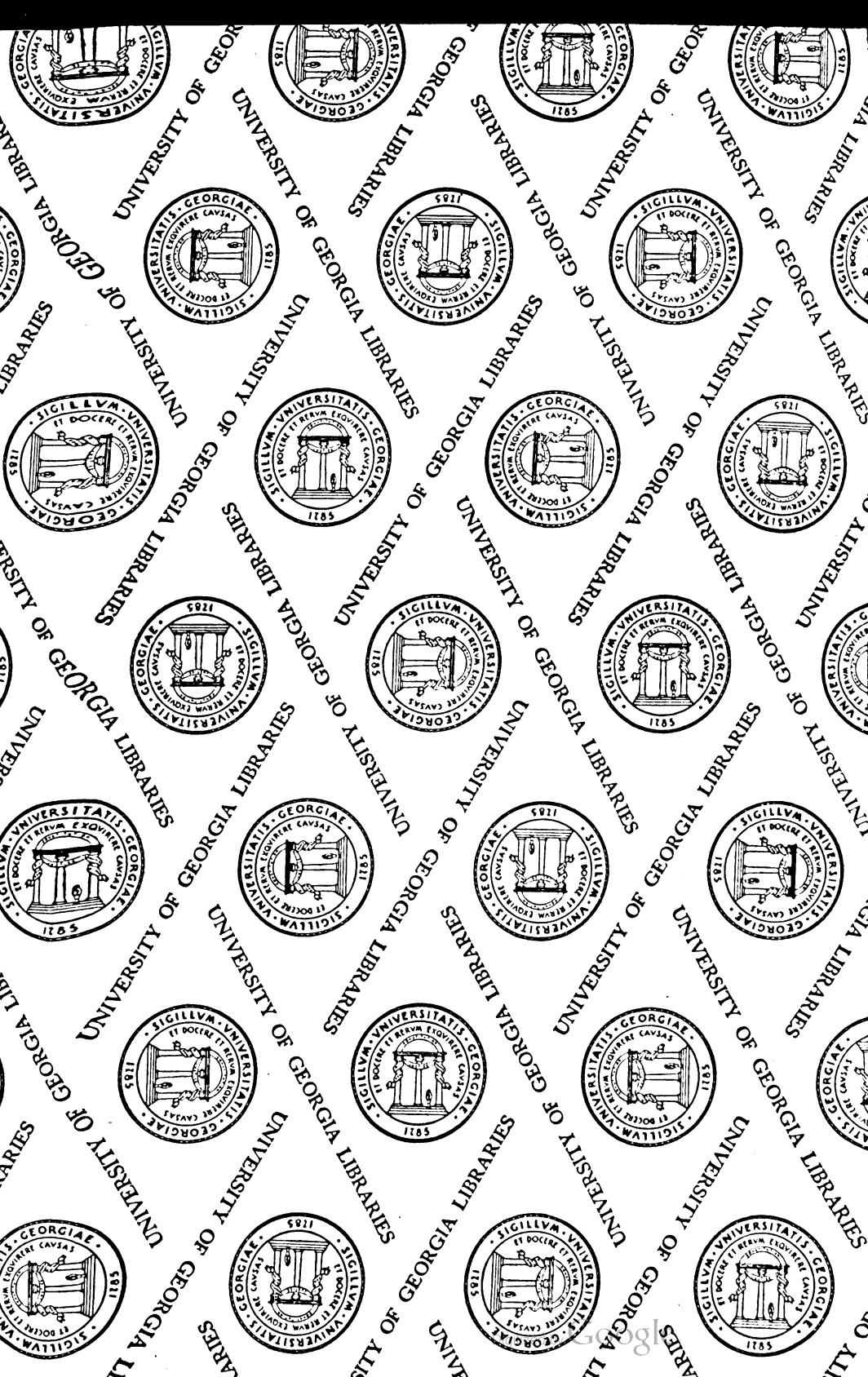
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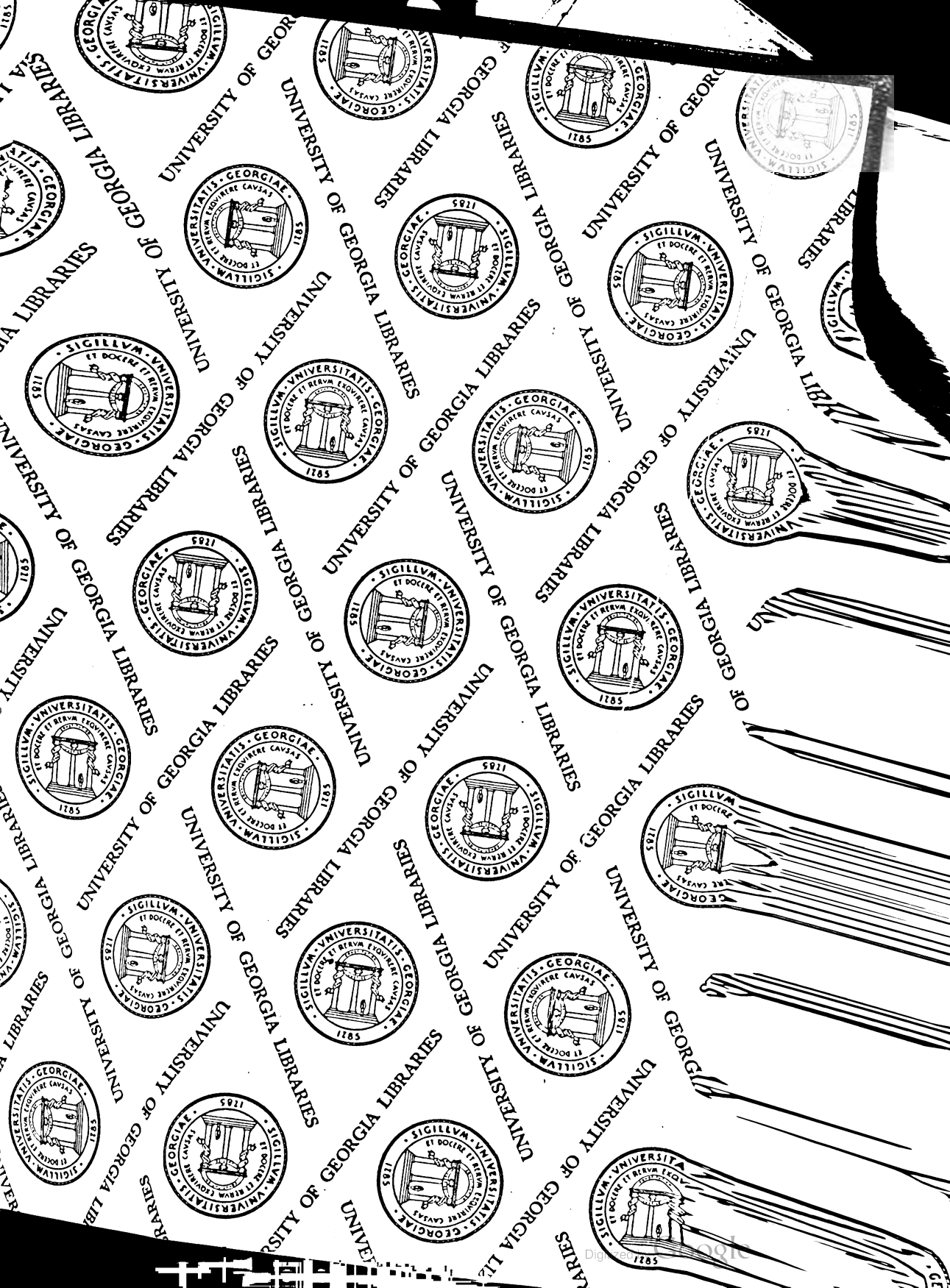
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# THE JOURNAL OF AMERICAN FOLK-LORE

VOLUME X



BOSTON AND NEW YORK

**Published for The American Folk-Lore Society by**

**HOUGHTON, MIFFLIN AND COMPANY**

LONDON: DAVID NUTT, 270, 271 STRAND

LEIPZIG: OTTO HARRASSOWITZ, QUERSTRASSE, 14

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A MADIMBA PLAYER. (See page 30)

# THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. X. — JANUARY-MARCH, 1897. — No. XXXVI.

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## THE HISTORY OF THE CHE-CHE-PUY-EW-TIS.

A LEGEND OF THE NORTHERN CREES.

THE Northern Crees have extended themselves from the northwest territories of the Dominion eastward around the head of James Bay, up the east main coast of Hudson Bay, and far into the Labrador peninsula, also southward towards the watershed of the St. Lawrence, a few of them having been met with on the Bell River, just north of the Ottawa. Their language is almost identical with that spoken by the tribe in the northwest territories, and but little of it is understood by their neighbors, the Ojibwés or Algonkins, to the south. Of course they have carried some of their legends with them, and the story of Che-che-puy-ew-tis is told more or less imperfectly, and with variations, both west and east of Hudson Bay.

The following is the most complete single account of the hero which I have obtained. It was compiled, at my request, by Mr. C. H. M. Gordon, at Rupert's House, near the southeastern extremity of James Bay, from several versions of the narrative, taken down in shorthand, as told by different Indians living in that part of the country, and I give it mostly in his own words.

The spelling of the name is according to the Eastmain dialect, in which che or chi often takes the place of ke or ki, so that elsewhere it might be Ke-che-puy-ew-tis, and the meaning is "the little one (or very little one) that is alive" (or moves or quivers), in allusion to its having shown signs of life when the mother's womb containing it was found immediately after her murder, and the name thus adopted may have been the exclamation of the discoverer at the moment. A name given under these circumstances would be in keeping with one of the oldest and commonest customs of the tribe in calling a child after something said, heard, done, or seen at the time of its birth.

One legend says the hero was suckled and reared by a mouse, but this may have been the name of a woman, for among these people female children are often named after small animals. This is ren-

dered more probable by the story itself, which farther on tells of her wigwam, etc. In other Cree legends we have accounts of fox-women, bear-women, etc.

Beaver hunting is one of the chief occupations and means of living among these Indians. They attribute the sagacity and industry of the beaver, and the means of self-protection which he adopts, to the teaching of Che-che-puy-ew-tis, and when they are baffled in their attempts to capture him they do not consider their failure as due to any want of skill or hard work on their own part, but to the intervention of this hero. The purport of the legend is to explain how he became the ruler and chief adviser of the beaver tribe.

A certain analogy will be noticed between this legend and that of Romulus and Remus. Among the points of resemblance are : the two brothers, the suckling and rearing by an animal, the killing of a very near relative (brother in the one case, father in the other) by the brother who distinguishes himself, and the analogy of their achievements. The one legend says that Romulus, who built Rome, killed his brother Remus ; the other that Che-che-puy-ew-tis, who built strong (beaver) houses, killed his father. In both cases the tribe which was benefited by the hero became strong and numerous. The Cree legend has perhaps as ancient an origin as the other. Among the Ojibwé and Cree legends which I have collected may be recognized also parallels to the siege of Troy, Potiphar's wife, the creation of the world in (twice) six days, the making and naming of the animals, the deluge, the stopping of the setting of the sun, Goliath the giant, Jonah and the great fish, and the final burning up of the world.

The above legend runs as follows : —

Once upon a time there lived an Indian, his wife, and their only son. The period had nearly arrived for the woman to be delivered of her second child. The husband had a presentiment that something was going to happen to his wife, for he repeatedly warned her when he went off hunting to take care of herself, and that if any sign of danger arose she was to hide their son under the brush flooring of the wigwam.

One day, while the man was away from the wigwam hunting, a Toosh, or devil, came, and finding only the woman in the tent, cruelly killed and disembowelled her, throwing aside the womb containing the unborn child. The Indian returned from his hunt and found the mutilated corpse of his wife, but he was in time to catch the Toosh, which he put to an ignominious death. His son he found alive, as his wife had taken the precaution to hide him under the brush of the wigwam floor, as she had been told. For a number of days the man remained in his tent, mourning the death of his wife.



It happened that just after the womb had been thrown aside, an A-pook-a-shish (mouse) chanced to hunt in that direction, and saw what she thought to be food, but on nibbling at it she was surprised to find it quivering, and on further examination she saw what proved to be a living child. Being of a kind disposition, she took it home and nursed it tenderly, and called it Che-che-puy-ew-tis (the little one that moves or quivers). The Indian and his son now moved their wigwam (which is an universal custom among these people when a death has occurred).

When the son had almost arrived at manhood he became a keen hunter, but was very unfortunate in losing his arrows. So frequently did this happen that at last he told his father of it. "Come now," said the old man, "shoot an arrow a short distance from where we stand, and we cannot fail to see what will become of it." The boy did as he was told, and was surprised to see an A-pook-a-shish run away with it. "This is how my arrows are lost," he said. "I will follow and see where she takes them." He did so, and came to the wigwam of the A-pook-a-shish. On entering he saw all the arrows he had lost, but they were in possession of a young boy, who was amusing himself with them. The A-pook-a-shish now told the young man that this child was his brother, and related exactly the manner in which she had saved him, but cautioned him not to tell his father when he returned, as the old man might not be pleased. The lad did as the A-pook-a-shish told him, and after that he often went and visited his brother. Occasionally, when they thought the father was absent, they returned home together.

The father at last noticed that there were footprints of two sizes about the tent, and questioned his son regarding them. But the boy, still wishing to keep secret the identity of his brother, gave a misleading answer. The A-pook-a-shish having heard about it, said it would be much better for them to go to the wigwam together, for sooner or later their father would be certain to find them out. So Che-che-puy-ew-tis took his little brother home to their father's wigwam.

When the Indian returned in the evening with his hunt, he noticed the boy in the tent, and asked his son who the little stranger was, and where he had found him. The lad told him it was his young brother, and related how the A-pook-a-shish had discovered him after the murder of his mother, and gave him full particulars, which satisfied the man that this was really his child. He pretended to be very glad, and told his sons to go at once to the A-pook-a-shish's wigwam with the meat of a whole beaver, and thank her for having rescued his son. But all the time he was meditating on a scheme to get rid of both the boys, as he intended taking a second

wife. Still, for some time after this they all lived together in harmony with one another.

Whilst the father was off hunting, the sons always used to remain about the wigwam, but they noticed that he always went to hunt in one direction, and wondered why he did this. So they made up their minds to follow his path when an opportunity should occur, and find out the reason for his strange behavior.

The next day the old man did not go hunting as usual, so the boys took advantage of this chance to investigate, and they followed up his tracks until they stopped at the margin of a deep lake, and further pursuit seemed impossible. But Che-che-puy-ew-tis was equal to the occasion. He said to his brother: "Pull up some strong spruce-roots ["watap"] fasten them around my waist, then take hold of the other end and I will go under the water. When you feel the roots shake, be sure and pull me out again." Che-che-puy-ew-tis then went into the water and found, as he expected, a large wigwam in the bottom of the lake. At the door were two Pishews (lynxes). He took hold of both of them, shook the roots, and his brother pulled him to the surface again. They killed the Pishews, and returning presented them to their father; but the old man, instead of being pleased, wept bitterly, and told his sons that hereafter it would be better for them to live separate; so going out of the tent, he left them together.

Che-che-puy-ew-tis, knowing their father was angry, said to his brother: "Our father will certainly come again in the morning, so let us make a number of arrows and be prepared. They did so, and, as the elder brother said, their father appeared in the morning, in company with a number of Pishews, who began to attack the boys; but the arrows they had made the night before played havoc among the Pishews, so that not one of them escaped. The following morning the attack was repeated with a fresh lot of Pishews, but Che-che-puy-ew-tis this time, after the animals were all slaughtered, shot an arrow at his father and slew him also.

The two boys now lived together and were very happy, hunting in company and killing all kinds of game.

Years had passed when one night Che-che-puy-ew-tis was awakened by his brother talking to some person, as he thought, and wondered who it could be. In the morning, when his brother went out, Che-che-puy-ew-tis looked into his robe, but found only some rotten wood. He threw it out of the wigwam, saying, "Why do you soil my brother's robe?" The next night he again heard his brother in conversation with some unknown person, and in the morning, on looking into his robe, found this time an Atik (frog), which he threw outside with the same exclamation.

Then Che-che-puy-ew-tis said to himself, "I will find wives for my brother," and he did find them, bringing home two young squaws, whom he presented to him. Thus they lived for some time, the younger brother having two wives and the elder not even one. At length one of the wives became discontented and said to the other: "I will remove to the left side of the wigwam, where our brother-in-law sits. He has no mate, and besides I find it inconvenient for both of us to be staying with one man." The other wife consented, and the next time the young men returned they found only the oldest of the wives sitting in her usual place on the right side of the wigwam, the youngest having gone over to the left side, where Che-che-puy-ew-tis generally sat.

When the men laid down their day's hunt at the door, as is customary, the youngest of the women pulled Che-che-puy-ew-tis's share to the side she had taken possession of, which clearly showed that she wanted this hunter for herself. But Che-che-puy-ew-tis did not agree with the arrangement which had been made by the women, and he also knew that his brother would be displeased with it. Besides, he wanted a wife of his own choosing. He therefore left the tent secretly.

After Che-che-puy-ew-tis had walked a considerable distance, he met with an Atik (deer). They conversed together for some time, and then he told her to find a suitable spot on which to erect a wigwam whilst he went hunting for some food for their supper. He returned in the evening and stayed with Atik one night, but would not remain another, as he thought Atik's legs were too long. So he departed in the morning.

He next met a Muskwa (black bear), but only remained with her one night as he had done with the Atik, her claws being too long and sharp to suit him.

Then he fell in with Kak (porcupine), but again one night was sufficient for him to remain with her. She could not look him straight in the face, her neck being too short and her sharp quills were also very disagreeable. So he left her, as he had done the others, and went on his journey, still determined to find a suitable mate.

The next creature Che-che-puy-ew-tis fell in with was a Wes-ku-chan ("whiskey-jack," the Canada jay). They made a wigwam for the night, as usual, and Che-che-puy-ew-tis provided a beaver for their supper, leaving it, Indian fashion, at the door. But it proved too heavy for poor Wes-ku-chan to manage, and she broke both her legs in trying to haul the carcass into the tent. Che-che-puy-ew-tis was equal to the occasion, and, taking the string off his bow, he bound the legs up nicely and the little bones soon grew together

again, but to this day the marks of the bowstring can be seen on the legs of all Wes-ku-chan's descendants. Che-che-puy-ew-tis did not remain more than one night with her, she being altogether too inquisitive. So he proceeded on his way again.

All at once an Amisk (beaver) met him, and without waiting to be asked she said to him: "If you want a mate, I will go and live with you." She appeared more to his taste than the others, so he answered: "Yes, but you must not be lazy. You will always require to work hard; and one thing which I shall insist upon is, that whenever we come upon a creek you must lay brush or sticks for me to walk upon. If you fail once in doing this, the creek will turn into a river and we will be lost to each other." So the Amisk agreed to the terms and they lived happily together. One day, unfortunately, Amisk (who was supposed to know a creek when she came to one) made a mistake. She was not certain that what she saw was a creek or not, and did not lay sticks or brush for her husband as usual.

Che-che-puy-ew-tis, when he returned to his mate in the evening, was horrified to find that the water at which he had left her had now turned into a large river. He only now found out that Amisk had made a mistake, and he bewailed the loss of his mate for a long time.

Walking one day along the bank of this large river, he saw to his surprise his wife swimming and diving about in the water, evidently enjoying herself. Che-che-puy-ew-tis called out: "Come ashore; you must not leave me." But Amisk said: "I cannot live ashore any longer; I find this water more to my liking; you had better come to me instead; see how easy it is to swim and dive. Throw me one of your mittens and I will show you that the water is not even wet." This she said in order to entice Che-che-puy-ew-tis to go to her. He threw one of his mittens to her as she had requested, and Amisk, diving down, brought it to the surface quite dry, having secretly anointed it with her oil. She threw it to Che-che-puy-ew-tis, saying: "Have I not told you that the water will not even wet you, just as it does not wet your mitten?" Che-che-puy-ew-tis was now convinced, so he jumped into the water and was astonished to find that he was quite at home therein, and he stayed with his mate and lived as the beavers live.

Towards the autumn they started to build a house, but Che-che-puy-ew-tis was not at all satisfied with the way Amisk set about it, which was after the manner of the old-time beavers. He knew that, if they did not make it better than that, the Indian hunters would surely be able to kill them, as they had killed so many beavers already, if they should find their house. So he showed Amisk how to fasten

the large sticks, knit together the smaller ones, and mix them with stones, and how to plaster it with mud which would freeze solid, till at length they had made quite a secure abode. They lived happily together there for a time, but after a while something happened which broke the harmony, and one day Che-che-puy-ew-tis said to Amisk : " As I left my brother's wigwam without his knowledge, and as I know he has a great regard for me, I am certain, it being now winter, that he will look everywhere till he finds me, and if he discovers us here he will be sure to kill you. Come, let us make holes along the bank, so that, should the house be broken into, you will be able to escape."

Several months had passed, and the elder brother (Mejigwis) was very much annoyed at Che-che-puy-ew-tis for having left him without giving any warning, and was displeased with his youngest wife, who had been the cause of his departure. Whilst hunting this winter it had seemed to him that the character of the Westa (beaver houses) had changed,—that the Amisks had constructed them differently from those of former years. In consequence of this he now found it difficult enough to keep his family in beaver meat. At last it dawned upon him that there must be some one wiser than the Amisks themselves guiding and directing them, and who could this person be but his brother Che-che-puy-ew-tis. He therefore redoubled his efforts to find him, and, acting on the idea he had formed, he directed his attention to the beaver-houses. One day, while out hunting, a larger Westa than he had been accustomed to see attracted his attention, and cautiously approaching he broke into it and was rewarded by finding his long-lost brother ; but the Amisk escaped to the holes they had made in the bank.

Che-che-puy-ew-tis was brought back to his brother's wigwam, and the best of everything was given to him, but one thing he stipulated was, that when any of the party brought home a Pay-uko Amisk (a solitary beaver), he was to be sure and mention it, as he was afraid that some day his brother might kill his mate, and he did not wish to eat her, as he knew that something would happen to himself if he did so.

His brother obeyed his wish as long as there were plenty of Amisks to kill, but frequently he was able to bring home only barely sufficient meat to feed the party, and one day he came back to the wigwam with only one beaver, and it was a Pay-uko Amisk. But he did not let Che-che-puy-ew-tis know about it, as they did not like to see him take no part in the meal. So they cooked the Amisk, and first offered Che-che-puy-ew-tis some of the liquid it had been boiled in ; but he refused it, saying he feared that, as his brother had killed only one, it might be a Pay-uko Amisk. " Oh, no," said his brother ;



"there were quite a number of Amisks along with this one, only all the rest escaped." So Che-che-puy-ew-tis, believing his brother, drank of the liquor and ate of the flesh ; but immediately after he had done so, he was transformed into a real Amisk, and jumping into the creek, on the bank of which the wigwam stood, he dived under the water and was lost forever to his brother. But he still lives as a Kitche-kisai-misk (a great old beaver), and it is his wisdom to this day that prevents the Indians from entirely exterminating the Amisk tribe, of which he is the great chief and counsellor.

*Robert Bell.*

OTTAWA, CAN.

# AN ANALYSIS OF THE DECORATIONS UPON POTTERY FROM THE MISSISSIPPI VALLEY.

THE ceramic art of the Mississippi valley, so far as it relates to the pottery from the tumuli of Missouri, Arkansas, and portions of some of the adjoining States, seems to be indigenous to that region, and the evolution of both form and ornament can be more readily traced in specimens from these localities than in the more highly developed pottery of the Pueblo region, Mexico, or Central America. Archaic designs upon basketry seem to have had no influence upon the ornamentation of the Mound pottery. The decorative motives are mostly of symbolic origin, and were evidently closely associated with the religious beliefs and ceremonies of the people.

Many of the symbols from which were evolved the artistic designs upon this pottery have been in use among various tribes within the historic period from the Great Lakes to Mexico, and while the interpretation of the same sign among different tribes is not always the same, the different meanings applied to the same symbol usually indicate a common root.

Several of the symbols carved upon the shell gorgets from the Mississippi valley also constitute an important part of the designs upon pottery, and, although they are somewhat modified in form, they are easily recognized. The animal forms upon this class of gorgets—the spider, the serpent, and the bird—rarely occur as decorative designs upon the pottery. We find present the geometric

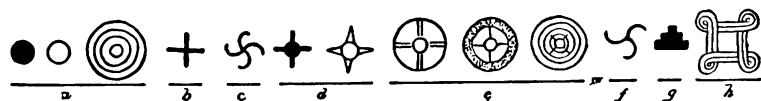


FIG. 1. Symbols from which were derived most of the decorations upon the Mound pottery of the Mississippi valley. *a*. Sun symbols; *b*. Symbol of the four directions and the four winds; *c*. American swastika or four-wind symbol; *d*. Symbols of the sun and four winds; *e*. Cosmic symbols; *f*. American triskele; *g*. Cloud symbol; *h*. Looped band.

symbols which commonly accompany the animal forms,—the concentric circles, the cross inclosed within the circle, and the looped bands, together with the swastika and the triskele.

In Fig. 1 we have a series of drawings illustrating the symbols from which a great majority of the painted and incised decorations probably originated. The following interpretations of some of these signs are those most commonly applied by historic tribes.

The disk, the circle,<sup>1</sup> and the concentric circles *a*, are sun symbols,

<sup>1</sup> The circle is also the totem of the Tüwa gens of the sand or earth people of Tusayan, and represents the horizon. See "Tusayan Totemic Signatures," J. W. Fewkes, *The American Anthropologist*, vol. x. No. 1, January, 1897.

the first two being still in use among the Omahas, and the third is a sun symbol of the Ojibwas. The latter, slightly modified, also appears upon the Post-Columbian Mexican manuscript discovered by Mrs. Nuttall in the Florence Library, and is also designated as a sun symbol. It seems probable that this design, which we find carved upon shell, painted upon pottery, and occasionally wrought in copper, was closely associated in prehistoric times with sun or fire worship. Sun worship, as is well known, constituted an important part of the religion of the historic tribes of the central Mississippi region.

The equal-armed cross, *b*, is widely distributed over America, and among historic tribes usually symbolizes the four cardinal points, or the four winds. Among the Pueblo tribes, however, it is a star symbol. The American ogee swastika, *c*, is also widely distributed, and is recognized as a wind symbol by various tribes. Its evolution from the equal-armed cross inclosed within a circle can be traced independently in different localities. Combinations of the simpler sun signs and the symbol of the four winds will be recognized in *d*. Miss Alice C. Fletcher informs me that these symbols are still in use among the Omahas and Sioux as the sun and four-wind signs.

The drawings in Fig. 1, *e*, are cosmic symbols representing the sun, the four winds, and the horizon. The two at the right show in addition the waters which encircle the earth. The world of primitive man was bounded by the horizon,—an immense circle over which the sun daily took its course, establishing the cardinal points, the recognition of which forms so conspicuous a part of the religious ceremonies of the Indians.

When man desired to represent symbolically the world as known to him, he drew a circle representing the horizon, in the centre of which he placed a smaller circle symbolic of the sun in the zenith. From the central sun symbol four lines were drawn to the outer circle, dividing it into four equal parts, these lines representing the four world-quarters and the four winds. Many figures of the sun occur inclosing an equal-armed cross. It should be borne in mind that the centre of the sun when in the zenith is the point where the four arms forming the cross are supposed to meet, and that the sun and the four directions may be represented with the arms projecting from a disk or circle, as in Fig. 1, *d*; or the circle may inclose the cross, as in Fig. 9, *a*, *b*, *c*, and *d*.

In addition to the cosmic symbol as illustrated in *e*, Fig. 1, four dots or circles sometimes occupy the spaces between the arms of the cross,—one near the centre of each quadrant.

This symbol and its derivatives, the sun sign in its various forms, the equal-armed cross, and the swastika, have been found among

the remains of the great earthwork-builders of the Ohio valley, some of them cut from native copper,<sup>1</sup> and with the exception of the swastika they are represented in the great earthworks themselves. This symbol extends from Ohio southward throughout the southern portions of the United States and into Mexico and Central America, where it is common in the codices, upon pottery, and upon the sculptural remains.

The cosmic sign is generally considered a sun or day symbol when occurring in the Maya manuscripts. As a day sign its meaning is clear, but as a simple sun sign its original significance is but imperfectly applied. An interesting example of this sign is to be found in the Mexican manuscript already referred to (Fig. 1, *e*, middle drawing). In the original the central sun disk is colored a bright yellow, and the outer zone, symbolizing the waters which surround the earth, is painted blue. The drawing at the right (Fig. 1, *e*) is a modern symbol of the sun, earth, water, and four winds.<sup>2</sup>

The triskele, *f*, frequently occurs upon pottery and other objects from the Mississippi valley. It is also found in the Pueblo region, Mexico, and Central America. It is often associated with the swastika, and in the north seems occasionally to be substituted for that sign. I know of no satisfactory explanation of its significance.

The terraced figure, *g*, is a well-known design of both the ancient and modern Pueblo Indians. Dr. Fewkes informs me that among the Mokis it is a cloud symbol. It seems probable that a similar meaning was applied to this design by the Mound-builders, as it is frequently associated with the wind symbol upon Mound pottery.

The looped band, *h*, which occurs in connection with the four heads of birds upon shell gorgets, is also found upon the pottery, and occasionally forms a symbolic ornament around bird-shaped bowls.

Having thus briefly described the symbols from which were probably derived most of the decorations upon the pottery, I will call attention to the occurrence of some of these forms in connection with sun worship among the historic Indians of the region where many of the specimens illustrated were obtained.

During the visit of Thomas Ashe in 1806 to the Indian village of

<sup>1</sup> For examples of the cosmic symbol from Ohio see "Symbolism in Ancient American Art" (abstract), by F. W. Putnam and C. C. Willoughby: *Proceedings of the American Association for the Advancement of Science*, vol. xlv. 1896.

<sup>2</sup> Alice C. Fletcher, "The White Buffalo Festival of the Uncpapas:" *Peabody Museum Reports*, vol. iii. pp. 264, 265.

Ozak in Arkansas, he witnessed one of the quarterly sun ceremonies performed by the inhabitants. The following is condensed from Ashe's account :—

The natives divided into classes, each class standing in the form of a quadrant, and each class held an offering to the sun the instant he rose. The warriors presented their arms, the young men and women offered ears of corn and the branches of trees, and the mar-

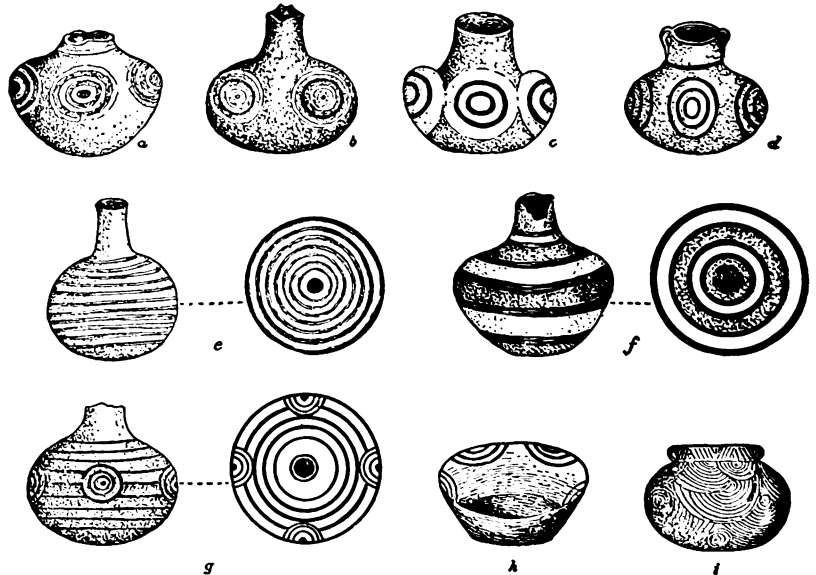


FIG. 2. Pottery with decorations derived from the sun symbol, composed of concentric circles. *a-h*. Missouri; *i*. Arkansas. *a*, *c*, *e*, *f*, *g*, and *i*. Peabody Museum; *b*, *d*, and *h*. St. Louis Academy.

ried women held up to his light the infant children. Immediately after this address the four quadrants formed one immense circle several deep, and danced and sung till about ten o'clock, and then dispersed. At noon they again assembled and formed a number of circles, and commenced the adoration of the midday sun, after which a feast was prepared. Then they reposed until the sun was about to set, which being reported by watchers, the people assembled in haste, formed themselves into segments of circles, and presented their offerings during his descent. When the sun does not shine or appear on the adoration day, an immense fire is erected, around which the ceremonies are performed with equal devotion and care.<sup>1</sup>

We are not informed as to the relative positions of the four quadrants, but it is probable that their right angles were placed near

<sup>1</sup> Thomas Ashe, *Travels in America*, pp. 305-308.



together, forming thereby the equal-armed cross within a circle. This figure together with others formed by the people during the ceremony, the immense circle and the (concentric?) circles, are the same as the sun sign and other symbols appearing upon pottery and other objects throughout the region. The resemblance of the figures to the symbols is more striking if we imagine the circles and quadrants to be formed around an immense fire, symbolic of the sun, upon days when the sun does not appear, as mentioned by Ashe.

A series of well-made pottery vessels with both painted and incised decorations is shown in Fig. 2; *a*, *b*, *c*, and *d* each have four groups of concentric circles placed around the body of the vase, — one group for each world-quarter. In *e* and *f* the rings are placed hori-

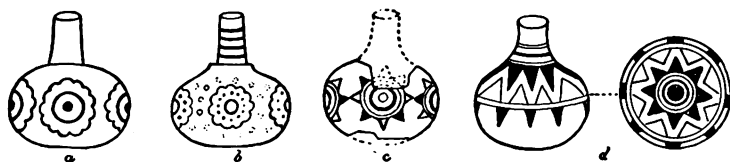


FIG. 3. Vases decorated with sun symbols. *a* and *b*. Peabody Museum; *c* and *d*. St. Louis Academy. Mounds of Missouri.

zontally, and the significance of the decoration appears only when viewing the vessel from above or below. In *g* we have both a vertical and a horizontal arrangement of the circles. The decorations of the vessels *h* and *i* are derived directly from the sun symbols, the inner margin of the bowl being decorated with groups composed of several semicircles, or one half of the sun symbol. The incised decoration of *i* is also composed principally of concentric circles. The

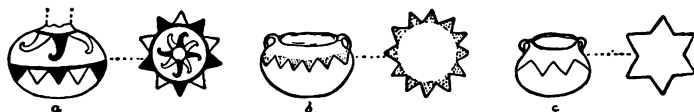


FIG. 4. *a*. Vase decorated with design derived from the sun and four-wind symbols. The ornamentation upon *b* and *c* is probably derived from the rays of the sun. Peabody Museum. Mounds of Missouri.

simple disk, usually colored red, is found upon the bottom of a number of vases, generally in company with the design derived from the swastika, or wind symbol. See Fig. 16, *b*.

A series of vases having similar decorations to those in Fig. 2 is shown in Fig. 3. These have in addition rays or scallops projecting from or surrounding the outer ring. The symbols are arranged in groups of four upon the first three specimens. The decoration of the fourth example, *d*, consists of a single sun symbol with beams

radiating from a circle at the base of the neck of the vessel. The incised decorations upon *b* and *c*, Fig. 4, are apparently derived from the rays of the sun, as is also the design encircling the body of the vase illustrated in *a*. The motive of the decoration at the base of the neck of the same vessel is the swastika, the two figures forming a combination of the sun and four-wind symbols.



FIG. 5. Vase decorated with design derived from sun symbol. Peabody Museum. Missouri.

Other decorations, probably derived from the sun, or sun and four-wind symbols, are illustrated in Figs. 5 and 6. The design upon the long-necked vase shown in Fig. 5 consists of a circle surrounding the body of the vase, from which upon either side project rays. The more intricate incised decoration upon the vessel illustrated in Fig. 6 is composed of six symbols, four of which have four rays each. The two upper examples each have five rays.

Another modification of the same motive will be seen in the examples illustrated in Fig. 7. Painted circles inclose the neck of the vases. From the lower circle in *a* four symbolic arms project downward, terminating at the rim of the base. Upon the base of *b* a disk is painted, from which spring the four arms which rise towards the neck, terminating a short distance from the lower ring. The

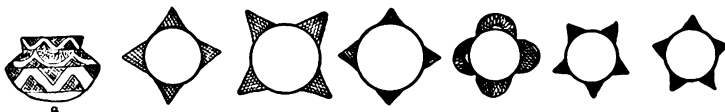


Fig. 6. Vase with incised decorations, probably derived from the symbol of the sun or sun and four directions. The six symbols which compose the decoration upon the vase are also shown. Peabody Museum. Arkansas.

specimen shown in *c* has a single ring near the neck and another at the base. Four bands connect these rings, forming a design closely resembling the cosmic symbol. In *a* and *b*, Fig. 8, the same general design appears with additional connecting bands. In these

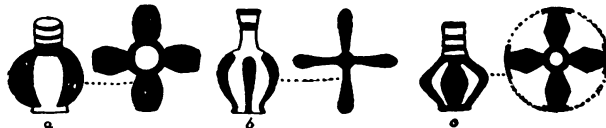


FIG. 7. *a* and *b*. Vases decorated with symbols of the sun and four directions; *c*. Vase with cosmic symbol as a decorative motive. *a*. Missouri; *b* and *c*. Arkansas. Peabody Museum.

specimens symbolism appears to be subordinate to æstheticism. In the beautiful example illustrated in *c*, the circles and rays appear upon the neck, — the decorations upon the body of the vase being

apparently evolved from the original four perpendicular bands shown in Fig. 7.

Upon the vases illustrated in Fig. 9 is drawn a series of designs

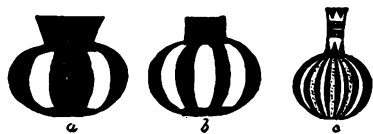


FIG. 8. Vases with decorations probably derived from the symbol of the sun and four directions. *a* and *b*. Arkansas. Peabody Museum. *c*. Missouri.

closely resembling some of those previously described. These, with the exception of *c*, have in addition an equal-armed cross inclosed by the inner circle. In *a*, *b*, and *d*, the symbols are arranged in groups of four.

An examination of the bird gorgets in the Peabody Museum,<sup>1</sup> from the stone graves of Tennessee, shows that the sun symbol

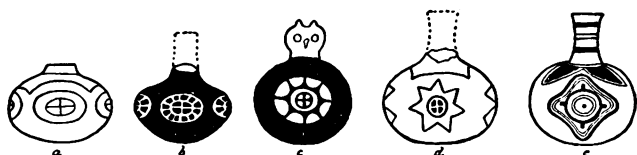


FIG. 9. Vases decorated with designs derived from the symbol of the sun and four directions. *a*, *b*, and *e*. Missouri. St. Louis Academy. *c*. Kentucky; *d*. Missouri. Peabody Museum.

which forms the centre of the design is either a dot inclosed within a circle, or the more elaborate design of circles with rays inclosing an equal-armed cross, and, as before stated, the centre of the sun when in the zenith is the point where the lines of the four directions meet, and the sun and four directions may be represented both as

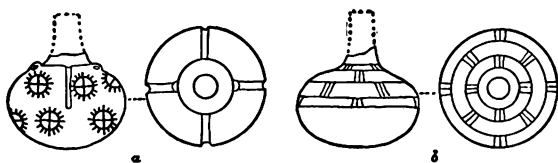


FIG. 10. Vases decorated with designs derived from the symbol of the sun and four directions and the cosmic symbol. Missouri. Peabody Museum.

a disk or circle with radiating arms, or a circle inclosing an equal-armed cross. As previously noted, the equal-armed cross is a star symbol among the modern Pueblo tribes, but the evidence does

<sup>1</sup> Examples of these gorgets are illustrated in the second volume of the Reports of the Bureau of Ethnology, plates lviii. and lix.

not indicate that it was so regarded by the early tribes of the Mississippi valley.

The vase at the left in Fig. 10 is decorated with a number of circles, each inclosing an equal-armed cross, and each surrounded by rays. The vessel has also four grooves projecting downwards from near the base of the neck, dividing the vase into quarters. Upon the specimen at the right in the illustration has been painted a design in circles, connected, and divided into quarters, by upright lines. This design, when viewed from above, resembles the cosmic symbol.

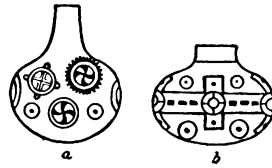


FIG. 11. Vases decorated with designs derived from the sun symbols, the symbol of the four winds, and the cosmic symbol. *a.* Missouri. St. Louis Academy. *b.* Missouri. Peabody Museum.

The design upon the vase illustrated in Fig. 11, *b*, consists of four cosmic symbols placed at equal intervals and connected by

broad bands. Above and below each symbol is placed a wide, projecting arm, which, together with the half of the segment of the encircling band upon either side of the symbol, forms a cross. Circles inclosing disks are placed in the angles between the arms.

The accompanying drawing, *a*, illustrates a vase decorated with circles inclosing disks, straight-armed crosses, and swastikas. In the upper left design the arms of the cross project beyond the outer sun circles. This figure is an excellent illustration of the combination of the two forms of the sign of the sun and four directions, — the circle encircling the cross, and the circle with the four radiating arms.

Fig. 12, *a*, is a drawing of a small shell gorget from Missouri. It

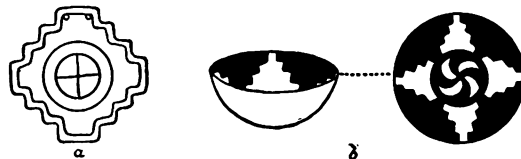


FIG. 12. *a.* Shell gorget. Missouri. *b.* Bowl decorated with terraced figures and swastika, symbols of the clouds and the four winds. Arkansas. Peabody Museum.

is in the form of a cross, each arm being composed of a terraced figure. In the centre of the gorget are two concentric circles inclosing a cross.

The bowl shown in *b* has a similar design painted upon the inner side, the swastika taking the place of the straight-armed cross and the inner circle in the centre of the gorget. The swastika, or four-wind symbol, associated with the terraced figure, emblem of the clouds which bring the wind, also forms the decoration upon vases from the mounds, an example of the combination being illus-

trated in Fig. 17, *d*. Specimens are not uncommon where the ornamentation is composed wholly of terraced figures, usually, though not always, arranged in groups of four. Examples are shown in Fig. 13.

Bowls with four terraced projections at the rim are occasionally found closely resembling in form the sacred-meal bowls of the Zuñis.

In Figs. 14, 15, 16, and 17 we have a series of bowls and vases



FIG. 13. *a*. Vase decorated with terraced figures. Arkansas. Peabody Museum. *b*. Vase decorated with terraced figures. Arkansas. National Museum.

showing the evolution of the beautiful scroll-like designs so characteristic of the Mound pottery. Fig. 14, *a*, is a bowl about twelve inches in diameter, having a central disk from which radiate the four world-quarter arms; *b* is a bowl of about the same size as the latter, with

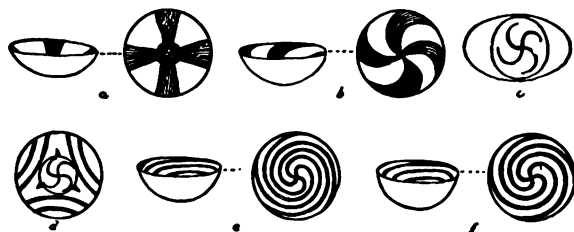


FIG. 14. *a*. Bowl decorated with the symbol of the sun and four directions; *b*. Bowl decorated with symbol of the four winds; *c*. Bottom of vase with swastika decoration; *d*. Bottom of vase with swastika decoration; *e* and *f*. Bowls with symbol of the four winds or swastika. All from Arkansas. Peabody Museum.

the swastika occupying its inner surface; *c* shows the bottom of a small vase of peculiar pattern with the swastika incised upon it; *d* shows the bottom of a vase with a painted swastika; *e* and *f* are bowls with swastika decorations, the curved arms of the crosses being much elongated.

Fig. 15 represents an artistically formed vase decorated with three swastikas, the ends of a portion of the arms being modified to fill the intervening undecorated spaces between the crosses.

Fig. 16 represents the next stage in the development of the scroll. In this example, as in the great majority of specimens of like design (see also Fig. 17), four swastikas are employed, and the ends of

the arms of the adjacent crosses are joined. Upon the bottom of this vase a sun disk is painted, and the arrangement of the arms of the swastikas is such as to make a cruciform pattern, which appears



FIG. 15. *a.* Vase decorated with three swastikas, the ends of some of the arms of the crosses being curved to fill the blank space on vase; *b.* The three swastikas forming the design upon the vase. Arkansas. Peabody Museum.

when the vase is viewed from below. This cruciform figure was originally accidental, and was taken advantage of by the decorator, and the sun disk, or in some instances the swastika, was added to complete the figure.

In Fig. 18, *b*, the vase is so constructed as to form a cross when



FIG. 16. *a.* Vase with swastika decorations, the ends of the arms of the crosses being joined; *b.* Vase seen from below, showing sun disk and cruciform figure formed by the lower arms of the swastikas; *c.* Design encircling the vase. Arkansas. Peabody Museum.

viewed from above or below. The examples illustrated in this figure have incised decorations and are unpainted. In *a* and *b* the designs are more purely decorative than those previously described, and additional arms are employed to complete the patterns. The

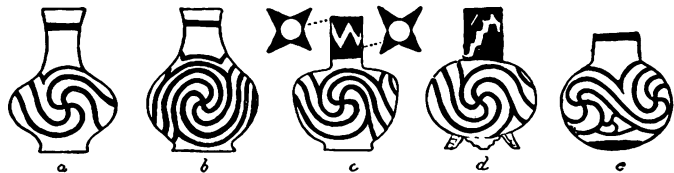


FIG. 17. Vases decorated with joined swastikas and other designs. Upon the neck of *d* four terraced cloud figures are painted, and the legs of the vessel are also terraced. Arkansas. Peabody Museum.

reason for the multiplication of the arms of the cross is apparent. The incised lines occupy so much less space than the broad arms of the painted designs that other arms were added to fill the remaining spaces, and the symbolic features became subservient to the decoration.



**FIG. 18.** Vases decorated with incised designs derived from the swastika, or four-wind symbol. *a* and *b* show both the sides and under part of vases. *a* and *c*. Arkansas. Peabody Museum. *b*. Mississippi. Peabody Museum.

Other designs derived from the swastika are shown in Fig. 19. Three scrolls, each formed of one half of this cross, compose the decorations upon vase *a*. The interlocked curved arms appearing in white near the centre of the drawing, inclosed within the curves of the S-shaped design in black, are identical with the interlocked scroll so common upon the ancient pottery from Arizona and New Mexico.

A further development of this pattern will be seen in the vase illustrated in *b*. The design upon the right side of the vessel, which is derived from the swastika, is represented in black, the interlocked arms appearing in white as before. The black line forming the scroll at the left is broken, the ends interlocking, and the continuous S-shaped figure, originally in black, now appears in white. This is another feature in common with the ancient Pueblo design.

The artistic decoration upon the vase illustrated in *d* is also derived from the S-shaped line forming one half of a swastika.



**FIG. 19.** *a*. Vase decorated with designs composed of one half of the swastika. Arkansas. Peabody Museum. *b*. Vase decorated with design derived from the swastika. Arkansas. National Museum. *d*. Vase with decoration derived from the swastika. Arkansas. Peabody Museum. *c*. Same as *d*, showing development of ornament.

This will be better understood by examining the drawing *c*, which shows the first stage of the decoration. The ends of the S-shaped line are expanded, and form the ornaments upon the top and bottom of the vessel. To complete the decoration the spaces upon either side of the S-shaped line were filled with contrasting colors, red and white. This design is duplicated upon the side not shown in the drawing.

Examples of the triskele are illustrated in Fig. 20, and upon the vase shown in *e*, Fig. 17. While less common than the swastika, the triskele is extensively distributed over America, and is found as far south as Copan, Honduras. There seems to be an intimate connection between this symbol and the swastika.

In Fig. 21 vessels with both painted and incised designs are shown, the motive of which is the looped band found in connection with birds' heads and the symbol of the sun upon shell gorgets from Tennessee. One of the bowls illustrated is in the form of a bird, and the looped band constitutes the decoration upon the outer side near the rim. The head of the bird is crested, which is also a noticeable feature of the birds' heads carved upon the gorgets.

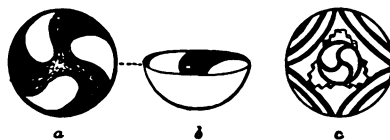


FIG. 20. *a* and *b*. Bowl decorated with figure of the triskele. Arkansas. Peabody Museum. *c*. Under side of vase shown in *d*, Fig. 17. Arkansas. Peabody Museum.

The design upon the vase illustrated in *c* is the looped bands associated with circles inclosing disks, a simple form of the sun symbol. The design upon *d* will be recognized as the looped band combined with a pattern apparently derived from the swastika. Upon the gorgets we have the band, the birds' heads, and the sun all combined in one design. In the pottery are the following combina-

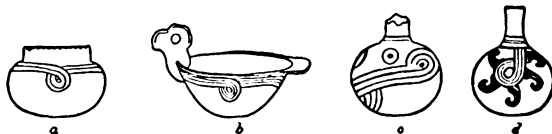


FIG. 21. Vessels decorated with the looped band, or the looped band combined with other designs. *a*, *c*, and *d*. Missouri. Peabody Museum. *b*. Missouri. National Museum.

tions: the band and the bird, the band and the sun, and the band and the modified swastika.

Interesting examples of Mound pottery are illustrated in the Third and Fourth Annual Reports of the Bureau of Ethnology, several of which are decorated with designs derived from the symbols described.

A comparison should also be made between the decorations upon the Mound pottery and the engraved gorgets illustrated in Mr. Holmes's article in the second volume of the same publication. My studies of this system of decoration are based upon the collections of pottery in the Peabody Museum.

*C. C. Willoughby.*

CAMBRIDGE, MASS.



AFRICAN FOLK-LIFE.<sup>1</sup>

To give a complete and detailed account of African life among the numerous tribes inhabiting North, West, South, and East Africa, the Soudan, and the Congo Basin, is far beyond the possibilities of any man or the capacity of any book.

No such exhaustive description can therefore be expected in one short hour's illustration of the subject. All I can well do is to give a general idea of African life as it appeared to me, and as I am able, by slides, to make it visible in six or seven of its most important phases.

These phases are : childhood, adolescence, manhood and womanhood, occupations and handicrafts, pleasures and amusements, personal and social miseries, death and funeral customs. Each one of these phases will be graphically represented on the screen by a rapid succession of from eight to twelve photographic reproductions of typical persons or occurrences.

But before venturing upon the great problem of human life in Africa, it may not be amiss to get a few glimpses of the land and the homes of our African brothers and sisters.

In view of the light-heartedness with which most of us excuse our ignorance of Africa and African affairs, it becomes a duty to remember again and again that Africa is a very large section of the inhabitable part of this globe ; that it is 5,000 miles long and 4,800 wide ; and that it is probably richer in gold and diamonds than the rest of the world put together.

Although no part of the Dark Continent extends so far away from the equator as to be included in the temperate zone, the climate varies considerably from north to south, or from the lowlands to the lofty plateaus.

In North Africa and in South Africa the air is particularly dry, and therefore suited for people suffering from lung and bronchial troubles. Between the Sahara desert and the Zambezi the climate is hot and moist. It is therefore favorable to rank vegetation and the development of malaria, hence unsuitable for the white race. But in the interior these unfavorable conditions are modified by table-lands averaging from four to six thousand feet above sea-level. These highlands stretch from Abyssinia along the Great Lakes to the Zambezi, and westward to the Angolan coast-belt near Benguela and Mossamedes.

When the heart of the continent shall have been connected with

<sup>1</sup> Illustrated Lecture delivered before the American Folk-Lore Society, at the Eighth Annual Meeting, New York, December 28, 1896.

the Atlantic and the Indian oceans by a few thousand miles of railroads, and most of the swamps will have been transformed into plantations of unsurpassed fertility, those highlands will offer homes to millions of white people coming from both Europe and America.

In Africa one distinguishes two seasons instead of four, — the rainy season and the dry season, the rainy season being hotter than the dry season. During the rainy season, even the sandy deserts cover themselves with a mantle of verdure, while during the dry season the tall grass dries up and many trees lose their foliage. But near the equator and along the banks of the larger rivers the vegetation is but little affected by the change of seasons. There the fields and fruit-trees thrive and yield the whole year round.

Almost all around the African continent the coast is bordered by a range of mountains, a few outspurs of which come down to the coast, while it is itself generally some hundred miles inland. Beyond the highest part of this range, toward the interior, comes an inland depression largely occupied by the Congo Basin. That is why Livingstone compared Africa to an inverted saucer. Our picture shows a few of the famous Black Rocks of Pungo Andongo, east of Loanda. These huge bare rocks of conglomerate are scattered over several square miles of territory, and forcibly remind the traveller of the Titans piling mountain upon mountain in their attempt to scale heaven. Pungo Andongo is full of legendary lore. Near one of the perennial streams which flow from the central mass of rocks are shown some human footprints which are said to have been made by the famous Queen Njinga Mbandi, who waged several wars with the Portuguese in the seventeenth century. One solitary, tall, and shaft-like rock is supposed to have been used by her as a bridge over the Kuanza River. It is also said that, when the Portuguese conquered this the second capital of the native kingdom of Angola, the king, rather than fall into the hands of his white enemies, leaped from the top of the central rock into eternity.

Where the rivers which rise in the far interior cross the mountain range which separates the central depression from the coast-belt, their waters are often forced through narrow gorges, or rush down a steep incline so as to form whirlpools and rapids, or they have to leap at one bound down to a far lower level, thus forming cascades and cataracts.

The Howick Falls of the Umgeni River, in the midst of wild scenery, are almost three times the height of those of Niagara, but not to be compared with them in volume. Their height is three hundred and fifty feet, and the pool at the bottom gives no soundings at two hundred feet. Howick forms the favorite holiday and health resort of the Natal colonists.

The towns and villages of Africa would furnish interesting material for the entire time of an illustrated lecture. In Northern Africa the Moorish and Oriental style of architecture prevails, while in the southern part of the continent the growing cities of the future United States of South Africa are built after British and American patterns. Of the West African cities, Loanda is certainly the most remarkable. At the time of the discovery in 1486 it was the capital of the native kingdom of Angola. The Portuguese town of Loanda was founded in 1575 by the conqueror of Angola, Paulo Dias de Novaes. It is the only town in West Africa which has the appearance of a European city, and which numbers several thousand of white people among its population. The mulattoes of various shades are still more numerous, but the bulk of the population consists of semi-civilized blacks gathered from all parts of the province.

Mossamedes is another town of the Portuguese province of Angola which has an interesting history. It is built in one of the most desert parts of the sandy coast-belt stretching between the Congo and Orange rivers. The town was founded in 1849 and 1850 by two expeditions of colonists hailing from Pernambuco, Brazil. The present population may be about 5,000.

In a typical Angolan village the houses are made of wattle and daub walls covered by thatch. They generally have three rooms, namely, a central hall, a bedroom for the parents and the little children, and another bedroom for the larger children. Each house has a yard, in which the family spends most of the day, and where additional huts may be erected.

Though closely related, the Angola and the Congo nations differ in many respects, — in language, in physical appearance, and also in their styles of architecture. The Congo houses are much smaller and lower than those of Angola. They are built of reed-like wild canes and covered with palm-fronds. They are scattered over a vast area among the trees, and connected by a labyrinth of paths in which only the native of the place can find his way.

On the Upper Congo, among the cannibal tribes inhabiting the equatorial forests, on either bank of the horseshoe bend described by the river, many villages are built in one continuous circular line inclosing a large open space, which is the common yard or forum of the town. It is in this region that the Arab slave-raiders of the Tippoo Tib and Rumliza type have devastated whole districts, burning the towns, shooting the men, killing the helpless old and the useless babes, while the young women and the boys were put in chains and marched off to the Arab settlements.

Having some idea of the country and of the abodes of the African man, we are prepared to consider the peculiarities of his life.

If the child of Christian Europe and America is favored above the African in a hundred respects, there is one in which the poor African babe has the advantage over the civilized child, at least in France and the United States. No African child is ever an unwelcome guest to father and mother. On the contrary, it is considered one of the greatest blessings, if not the greatest, that could come to the family. The exception of twins, who are unwelcome among a few tribes, only confirms the rule. Most of the charms, or fetishes, as some call them, which are met with in African homes, or which African men and women wear on their bodies, are *milongo ia kuvuala*, as they say in Angola, that is, medicine for getting children. The greatest affliction that can befall an African is not blindness, or deafness, or even insanity, but childlessness. No consultation fee of a diviner, nor any sacrifice to the spirits, is deemed too expensive if there is hope of thereby securing the desired blessing.

In Loanda, when a woman, after years of prayerful expectation, realizes that her prayer has been heard, she cannot keep her joy to herself. She buys the finest clothes she can afford. She hires the silver and gold jewelry reserved for this special occasion, and on the appointed day she goes out with her best friends to proclaim the glad news, and to receive the congratulations of all the women she meets. Green boughs are carried by those who escort her, laudations are sung, and presents are brought to the favored woman. During this festivity she bears the honored name of *Kikumbi*, which seems to signify "the great sun."

If the origin of human life, and life itself, is wrapped up in mystery for the wisest of us, it is not less a sealed secret for the primitive African. In his intuitive way, however, the African can tell you that all life proceeds from Nzambi, the Author and Preserver of all things. He also believes that this or that spirit, whom he thinks he knows as well as his human neighbor, can prevent or insure the birth of a child. In Angola, every child is believed to be born through the friendly intervention of some spirit; and different signs indicate to which spirit the child and the parents are especially indebted. The first name of every child is that of the spirit which presided at its birth, and all namesakes are related to one another in that common guardian spirit; and they must befriend and help one another as brothers or cousins would.

In Angola, before a new-born baby can be taken out of the dark hut into the broad daylight, it must eat the *jihaku*, which is a dish especially prepared for the occasion, and carefully prescribed by the diviner or medicine-man. It is generally something rather difficult to obtain.

The child is bothered with no swathing-bands. Nor is it placed in a wooden or iron cradle. Whenever the mother leaves the house she fastens her baby on her back; and as she walks or works her various motions rock the baby to sleep. We are inclined to pity the African babies when we see their bare heads dangling about in the hot sun; but they themselves seem to disagree with us, for they often cry for their mother's back, just as our babies cry for their mother's lap or arms. It is also customary for civilized people to commiserate the African mother for having to carry such a heavy burden in addition to all the household work and the tilling of the fields. But she herself deems it the greatest comfort and solace of her life. As an Angolan proverb puts it:—

*Nzamba k'anemenê mukombe uê,  
O mama k'anemenê mon'ê.*

That is:—

The elephant does not know his trunk is heavy;  
So a mother does not feel the weight of her babe.

The love of the African mother for her infant is reciprocated by the child. The African has no idea of a higher sentiment than that of filial affection for the author of his days. His conception of God is too vague to impose upon his conscience the supreme claim of God upon his heart and life. One of the first things he hears is his polygamous father jesting about the uncertainty of fatherhood; but there is never an atom of doubt about the genuineness of motherhood. He soon learns that, owing to this uncertainty of fatherhood, he belongs, not to his father, but to one of his mother's brothers, and that he must fear and revere that uncle because he can sell him at any time, or dispose of him as of any other chattel. His father has other wives, and children from other wives, and only one wife is the favorite at one time. Hence jealousy and quarrelling between the rival wives and their children; and the hard stick of the family lord is often called into requisition, so that a semblance of order may be maintained in the little monarchy. All these reasons explain why all the affection an African child is capable of is concentrated on its mother, and why the insult which most deeply wounds even the adult African is a disrespectful mention of his or her mother.

All over Africa, children as a rule wear no clothing until they are ten or twelve years old.

I have often had occasion to admire the sense of propriety and kind regard for one another which Africans show when eating out of the same dish, or when playing or working together. Civilized partners in business, or associates in any enterprise, could learn a lesson from their example.

The pastimes and games of African children resemble those of other races in this, that the children delight in imitating the actions and occupations of the grown-up people around them. The little girl will fashion a doll out of a corncob, and carry it on her back just as she sees her mother do. She will try to carry tiny baskets or water-pots on her head as adroitly as do the older folks. She will take a few potsherds, and, inviting her companions, cook and serve up a little dinner for her guests. The little boy will build toy huts, make little bows and arrows and spears, and try to outdo his comrades in the use of them. Boys and girls together have their childish dances and songs, and also regular games like hide-and-seek, and a sort of backgammon.

Homogeneous as the great negro race of Africa is, there is no lack of internal subdivisions and tribal characteristics.

The Bushmen and Hottentots have tufty hair and straight foreheads, extra-prominent cheek-bones and extra-flat noses, receding chins, and a yellow or brown skin, which characteristics distinguish them from the Bantu-Negroes.

The Ba-ndombe are found in the District of Benguella and Mossamedes, in the southern part of Angola. Every married Mundombe woman must wear a heavy headdress of raw cowhide. Although the Ba-ndombe have no recollection of St. Paul's injunction that "woman ought to have power on her head," they observe it far more scrupulously than the civilized ladies of our time.

One general difference between the people of Angola and those of Congo is, that the face of the Angolans is more oval, and that of the Lower Congo people rather round.

The Swahilis of Zanzibar are mostly slaves smuggled into the island from many parts of the mainland. Yet they have a physiognomy and character of their own. All the travellers who have used them as porters are agreed as to their many vices; but those among the travellers who have a better sense of human nature have also discovered some of their commendable traits. Their qualities and defects are largely due to their social condition, and are very much the same as those of irresponsible, mercenary soldiers.

In the Catholic and Protestant countries of Europe, when boys and girls are about to enter manhood and womanhood, the change in their life is accompanied by a religious ceremony, called confirmation, which was compulsory until quite recent times. In Africa they have something similar. Among many tribes, circumcision is practised during this ceremony, which lasts about one week. During that time, the boys are kept together in a solitary place, and placed under the direction of a medicine-man. No woman or girl is allowed to approach the place; and all the proceedings are wrapped

in the same secrecy and mystery as the initiation into any of our secret orders. The boys wear skirts made of grass, and are be-daubed all over with white clay. This clay is always the symbol of a blessing. When the initiation is over, the boys wash off the clay and return to their homes feeling a great deal bigger and wiser.

As the boys are initiated by a special rite into the mysteries of manhood, so the girls have their rite of initiation into the mysteries of womanhood, and during the proceedings no male person is allowed to approach the scene of the ceremony.

Until the boys and girls are thus initiated into manhood and womanhood they live with their parents and at their expense, without much care or responsibility. After the initiation the girl must find a husband, and the young man earn money wherewith to get a wife. Here the girl has the advantage over the young man. She need not worry about the choice of a profession or trade, nor leave her home in search of work. All that is expected of a wife — the cooking, the pounding of manioc, the tilling of the fields — she has already learned at home in playfully assisting her mother in her every-day work.

In order to please the young men and find a husband, the girl only has to have a good name and to observe local fashions. For this, African girls need no special encouragement from their parents. Fashion is as tyrannical among the heathen Africans as it can be anywhere. Every one belonging to a clan or tribe must conform to their distinctive fashions. But there is no attempt to compel strangers to adopt local fashions, or to laugh at their outlandish customs and costumes. In this respect the primitive African is more liberal, sensible, and fair-minded than most of us proud, civilized folks.

In Angola the semi-civilized women show really good taste in most of their fashions. Their hair is either completely shaved off, or combed so as to become soft like carded wool. But wherein they most excel is in the draping of the half dozen pieces of colored cloths in which they skilfully and gracefully wrap themselves.

The fashions of the uncivilized Angolans are not calculated to impress one favorably. Nearly everywhere the body is smeared with rancid grease and ochre; the clothing consists of bark fibre or animal skins; the teeth are filed or hammered out; the skin is scarred and tattooed in various ways.

A group of Kissama natives near Loanda shows the Angolan as he was when the white men first sighted the Angolan coast in 1486. A comparison of the specimens of the Angolan language, as preserved in print since the seventeenth century, with the present dialect of the Kissama, enables me to assert that their language has

not undergone any appreciable change since the discovery (that is, for the last four hundred years). They have also maintained their independence, and no civilized person, whether white or black, is allowed to enter their territory. "They are very bad people," the white men say. If you ask the reason, you will find that they make bad slaves, who will rather commit suicide than submit to shame or degradation. On the other hand, Kissama people visiting Loanda expressed to me their great surprise and indignation at the loose morals which they witnessed in the queen city of West Africa.

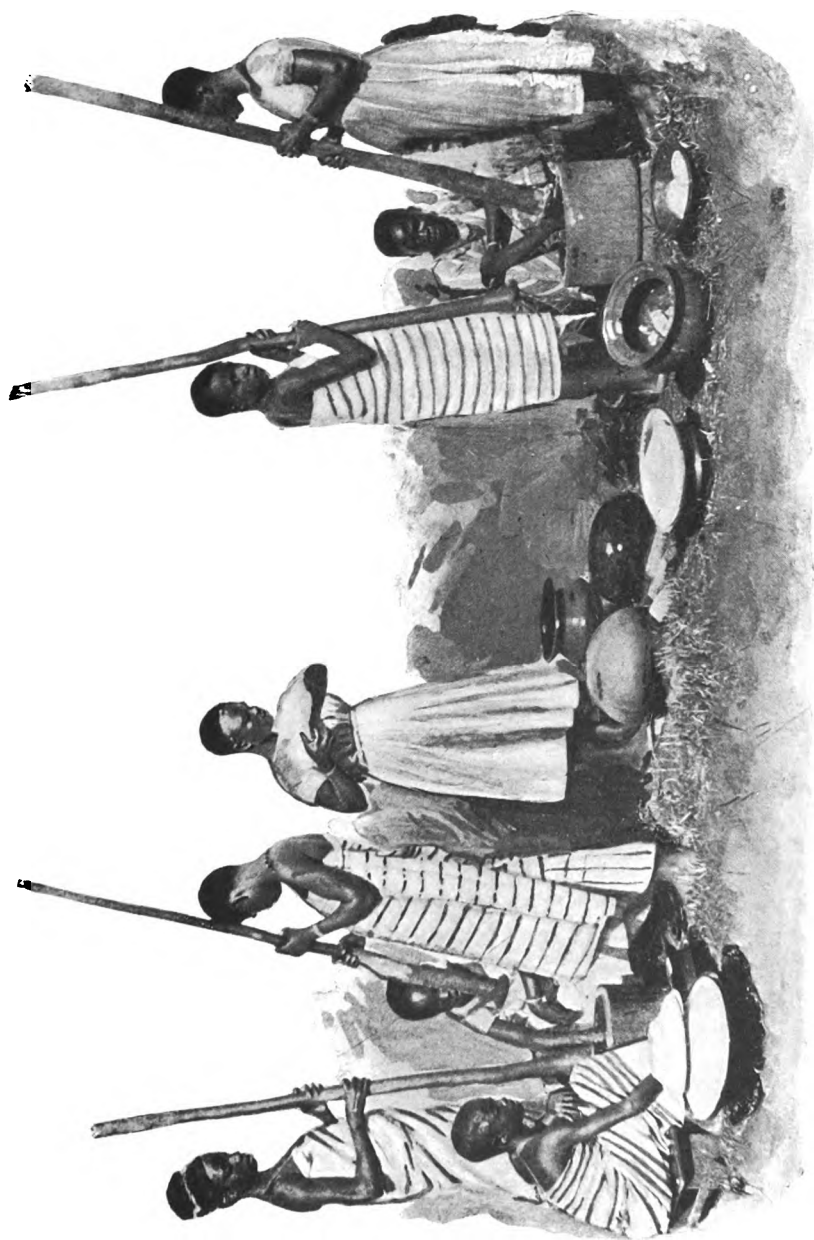
When I said that the girl had the advantage over the young man in one respect, I did not mean to say that her lot was better in other respects. No; the African woman, even when free, is not much better off than a slave. It is a common phrase for the men to compare their wives to slaves, and they think it their duty to keep them in subjection by harsh treatment. Here, also, exceptions only confirm the rule. The Congo women carry heavy burdens by a strap holding the basket against their backs and suspended from their heads. In the Kuanza valley, near Loanda, the women carry up to one hundred and fifty pounds in this manner, while the men, who carry their loads directly on their heads, cannot manage more than one hundred pounds. Women who are seen carrying heavy loads in a trading caravan are sure to be slaves; for free women only carry their own produce from the field to the house or to the market. I have never seen any free women used as carriers in any of the trading caravans I have met. The women on the plantations who hull coffee by the primitive process of pestle and mortar, which is used only on small coffee plantations, are also slaves. Plantation work of this sort would never be performed by free women.

But trading is an occupation which can be carried on by bond and free alike. In the native cloth market of Loanda, which is entirely kept by women, free and bond women work side by side, and are not distinguished by any outward sign. The bondwomen are trusted slaves of civilized native ladies, who derive no mean profit from the commercial pursuit of their faithful slaves. Such profitable and trustworthy slaves are seldom ill-treated, and they become sometimes greatly attached to their mistresses.

As I have already stated, the young man must generally choose a trade and learn it. He does not go to a public school or to a trade school, but joins a master of the trade he wants to learn, and becomes his apprentice, helping him a few years without pay.

Weaving of grass mats or of cotton cloth is one of the trades that the boy may choose, but only in the countries where native textiles are worn. Among the tribes which wear skins, or where the Manchester goods have completely superseded native manufactures, there is no occasion for learning the weaver's trade.





GIRLS PREPARING FOOD



Hunting is also an occupation which helps a man to support his family. It has to be made a specialty of, and must be learned as a trade, wherever game is not very plentiful.

Among all independent tribes, every man belongs to the tribal militia and must learn the art of war; not only the use of the bow and arrow, or of the shield and lance, or of the battle-axe and short sword, or of the flint-lock gun, but also the tactics peculiar to the nation of which he is a member.

In many if not in most African languages the same word is used to designate a traveller and a trader. If a local trader is spoken of, his shop being generally in the market, he is called a market man or woman. As a rule, whenever heathen natives are on the path to some other tribe or country, it is for the purpose of trade or barter. And as they must carry their goods on their own heads, or on those of their hired carriers or slave-porters, the carriage business becomes an important item in the art of trading. A working knowledge of the languages spoken by the tribes to be visited, and familiarity with their laws, customs, and institutions, are also very important factors. Therefore a boy who wants to become a travelling trader joins himself to an experienced trader, and learns all the tricks and knacks of the business by daily practice.

The people of Bailundu and Bihe are the great traders and carriers who bring the rubber, ivory, and wax from the Southern Congo and Upper Zambezi basins to the seaport of Benguella.

One of the most lucrative occupations of the natives inhabiting the seacoast, the shores of large lakes, or the banks of important rivers, is fishing and navigation. The paddling of boats and the fishing need not necessarily be combined. The fish that is not consumed on the spot is dried and sold to the trading travellers, who carry it for hundreds and even thousands of miles to people for whom fish is a rare luxury. Both hooks and nets, and also harpoons, are used in fishing.

The natives of the African West Coast make splendid seamen. Their canoes are very practical crafts, and everywhere adapted to the local conditions of surf, rapids, or shallow creeks. The smallest canoes in use on the West Coast are made by the natives of Batanga, between Kamerun and Gaboon. They are so light that a native can easily carry his canoe home without anybody's assistance. But one of these canoes cannot carry more than one person, and it would capsize at the slightest motion if the canoe-man did not keep it in position with his two legs hanging down into the water. Astraddle on these frail crafts, the natives of Batanga risk themselves into the wildest surf.

I will not dismiss the subject of African handicrafts without giving some specimens of African industry.

Here we have, for instance, a suspension bridge photographed on the Congo. Of course it is not built over the Congo itself, but over a small tributary. The only materials used in making this bridge are branches and bush ropes or flexible vines. Such a bridge is strong enough to carry several persons at a time, but it must be replaced by a new one every two years or so. Such bridges are met with not only on the Congo, but also in Angola and elsewhere.

Pipes with a thick stem are used for smoking wild hemp, the effects of which correspond somewhat to those of opium. The women smoke as much as the men or more, and nobody forbids the children to imitate their parents. The native tobacco is a vile stuff, and its effects are all injurious. It is also taken in the shape of snuff. As such, it is snuffed from the open palm of the hand and rubbed on the upper lip. Tobacco is very seldom chewed.

Without the wheel, African potters, both male and female, turn out some very good pottery, such as cooking-pots, bowls, dishes, and water-jugs of various shapes, with or without handles. All these utensils are made of clay, and baked in a fire made of dry grass.

Among the musical instruments used on the Congo we notice the long and short drum. Some drums are used to beat the time of the dance. Some other drums are used as telephones for the transmission of messages to neighboring villages. The stringed instruments represent the African harp. The ivory-horns are used for the convocation of popular assemblies. The double bell is used to call the attention of the people to some proclamation of the chief. The Africans everywhere are very musical, but their music does not always suit European taste.

The African dance is not always indulged in for amusement alone. Dancing enters into some of the most solemn ceremonies, as, for instance, the inauguration of a new king. Then the chief-elect of the tribe dances very gravely before the assembled elders and the people.

The madimba has been called the African piano. It is made of calabashes of graded sizes, which are surmounted by boards, of graded sizes also, all being attached to a semicircular frame. Each board represents a note or half note, and emits its appointed sound when struck by one of the two rubber balls at the end of the two sticks which are cleverly handled by the musician. While almost every native can beat the drum or play some of the minor musical instruments, the playing of the madimba is an art which only a few specialists learn. They must be paid for playing at festivities or ceremonies, and their art supports them, either partly or entirely.

It has often been remarked that children are much more inclined to imitate bad and vulgar things or manners than good or distin-



SLAVE WOMEN IN A TRADER'S YARD



guished ones. This also applies to the Africans. It is much easier to interest them in a carnival masquerade than in a lecture or a sermon. Thus the masquerading of the carnival season has become a regular native custom, not only in Loanda, but several hundred miles to the interior, in all semi-civilized towns and villages of Angola.

As there is but one step from the sublime to the ludicrous, so there is but one from laughter to tears. One of the most pitiable sights is that of a poor creature whose toes and fingers have been eaten away by jiggers, that is, by small insects which lodge themselves under the skin, and there breed and multiply, until first one toe and then another becomes decayed and drops off. By constantly watching and removing the jiggers before they have had time to hatch their eggs, one may avoid severe injury. It is a safe thing to assume that a man or woman who allows himself or herself to be thus eaten alive is also the victim of strong drink. Both the fire-water and the jiggers were introduced by the white man. The jigger is said to have been imported from Brazil into Angola in the fifties or sixties, and now that tiny insect has already crossed the continent, and the victims it now claims must be counted by the hundreds or the thousands.

Equally sad is the sight of some poor woman afflicted with a disease which, if it is not the leprosy of medicine, resembles it very much in its effects. This loathsome disease is more frequent in the neighborhood of white settlements, and I should not wonder if this plague too is largely due to the advent of European civilization. For these poor victims of those white men who only go to Africa in order to make their pile in a short time, neither whites nor natives have any real pity. The missionary himself is so engrossed with other duties that he can give little time or help to the physical ailments of the natives around him. Practical philanthropic work for the sick, the blind, the cripples, the starving, the orphans, and the oppressed is one of the greatest needs of Darkest Africa.

Whenever the African fails to find a physical or human cause of any occurrence, he at once concludes that it is the work of a spirit,—either of the human spirit of a deceased person, or of one of the non-human spirits which fill the earth and our atmosphere. A sickness that resists ordinary treatment, and almost every death, are imagined to be the work of some ill-disposed spirit, and the diviner is resorted to in order to find out what or who induced the spirits to hurt the living. Generally the guilty party is sought among the members of the tribe, and the diviner is requested to smell out the wizard who caused the calamity. The diviner spreads his paraphernalia before him, and concentrates his attention on his subject.

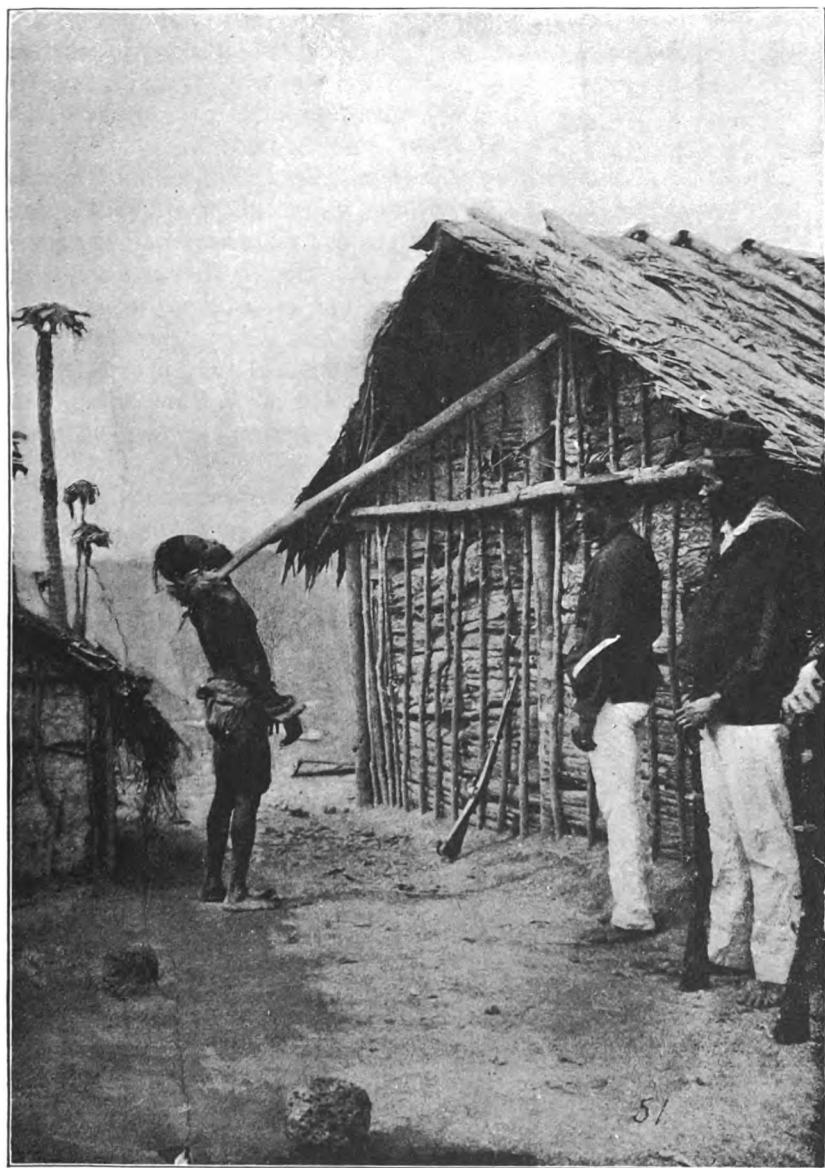
He reads the minds of the men who have come to consult him by suggesting one thing and then another, and then guessing by the sound of their hand-clapping whether his surmises are shared by the circle or not. When he thinks he is sure of his case, he pronounces the oracle, and nothing can save the poor man or woman whom he declares to be a wizard. Death inflicted in the most barbarous manner is the customary penalty for this imaginary offence. Sometimes this penalty may be commuted into slavery and perpetual banishment to some distant region. Another way of discovering a guilty party, not only of witchcraft, but of adultery or murder or theft, is to subject the accused party to the fire, the water, or the poison ordeal or test. It is incredible how many lives are daily sacrificed all over Africa in obedience to these superstitious laws and customs. The modes of administering the death penalty differ according to the tribes and disposition of the chief or the populace.

All along the Congo, but especially on the banks of the Mobanghi River, capital punishment is executed in the following manner: A rope is fastened to the limb of a tree bent over, and tied around the victim's neck. His hands and his feet are bound so that he cannot resist. When all is ready, one blow of the sword severs the head, which flies afar off. The skulls of the victims are generally preserved and adorn the stockades of the villages, the poles of the yards, or the roofs of the houses. Cannibalism is still flourishing in the Mobanghi basin, and slaves are bought and fattened for the ghastly feasts.

In Africa, slavery takes the place of penitentiaries. An insolvent debtor, an adulteress, a thief, one who accidentally wounds or kills another, any criminal, is sold into slavery instead of being locked up. When a man has enough nephews and nieces to sell in his place, he may thus redeem himself. In addition to these sources of slavery comes kidnapping and capture in war, or open slave-raids. These slave-raids are often undertaken by native tribes in order to get more women for their harems, or in order to exchange the captured slaves for the powder, the guns, and the cloth of the white men. It is estimated that 500,000 lives are still sacrificed every year in this African slave-trade, and I think the figures are actually below the reality. As to the total number of slaves in the whole continent, 50,000,000 is not an exaggerated estimate.

If many die in the defence of their homes against the slave-raiders, a large number die on the path from ill-treatment, starvation, or a broken heart. The first slave caravan I met in Angola consisted of twenty naked and starved women, and their owner told me himself that he had lost some fifty of his human chattels, from disease and starvation, on the way from Luluaburg to Malange.





SLAVE-STICK



That slave-trader was a native who could read and write, and yet he was not conscious of the enormity of his deeds. All the native traders of the interior of Angola, when questioned concerning their trading operations in the farther interior, would invariably enumerate the articles of their trade as follows: 1st, rubber; 2d, people; 3d, ivory; 4th, wax; 5th, cattle.

It is a mistake to think that the slaves in caravans are always chained. They are chained only when they are captured, when they far outnumber their guides, and while they are near their homes. As a rule, they are unfettered while on the march, and put in the slave-yoke or slave-stick for the night. Of the many hundreds of slaves whom I saw in Angola not one was chained or even yoked. It is useless for them to try and run away. They are almost invariably caught and severely punished. As to slavery on the plantations, scenes of cruelty, like the familiar ones on Legree's plantation, are still daily enacted in Africa. They occur so frequently that one runs the risk of getting accustomed to them and of excusing them.

As I said before, the Africans generally think that death is caused by the spirits, and they also believe that when a person dies the air around the place is more than usually full of spirits. Much of the noise made at the funeral orgies is intended to drive away evil spirits. Another belief is that a person enters the spirit world in the same condition in which he or she departs from this world. That is why the Loanda women, even those who can read and write, deny themselves many luxuries and comforts in order to save up enough for a royal funeral. They are convinced that a great funeral display will give them a better standing in the other world.

The Africans believe that a man's shadow or his shade is intimately connected with his soul. In fact, when the departed soul is to be distinguished from the body or the person, they call it, like the ancients, a shade. Now, the country of the departed souls or shades is believed to be under the earth's surface, and some medicine-men are supposed to have the power of visiting the nether world when interred alive. The world of the shades has its king, its villages, its fields; and its inhabitants have the same passions and the same occupations as those of the upper earth. The future world of the African is neither a heaven nor a hell; it is simply a continuation of this life.

The arrangements of African graves or tombs vary a great deal. The graves of hunters are decorated with trophies of the hunt, such as skulls of buffaloes, of leopards, of hippopotami, and antelopes. Some graves are made of unhewn stone and have quite a monumen-

tal appearance. Still other graves are covered with figures made of baked clay, representing familiar scenes in the life of the deceased.

The adoption of nominal Christianity does not immediately remove from the native mind some of the notions most deeply ingrained into his soul. The educated natives still have some fear of witchcraft, and they still believe that a pompous grave or funeral will favorably influence their future life.

The African continent has been blessed with natural resources as richly as any other section of the globe. The African himself is endowed with a physique and a mind enabling him to compete, when properly educated, with any race on this planet; yet his lot is not a happy one. The social organism of native Africa is diseased through and through. The system of slavery, from which Africa suffers in every part, was by the dying Livingstone described as being "the open sore of the world." Polygamy and witchcraft are two other sores whose evil effects rival those of slavery. To these three native African plagues advancing civilization is adding two others,—the blighting curse of the rum poison, and the manifold corrupting influences of unprincipled land-grabbers and adventurers.

To heal these five sores is the mission of five elevating agencies,—the political power of the Christian governments; the religious power of the Christian missions; the mental power of the coming government schools; the social power of enlightened public opinion; and the material power of Christianized commerce, industry, and agriculture. However long the conflict may last, the final triumph of the better elements is assured beyond all doubt.

*Heli Chatelain.*

## TRADITIONS OF THE TS'ETS'Ā'UT.

## II.

## IO. THE GREAT SNOWFALL.

ONCE upon a time a number of families of the wolf clan and of the eagle clan lived in a village at Sqamgō'ns, in Portland Channel. Near by there was a village of grizzly bear men.<sup>1</sup> They attacked the village, and killed everybody with the exception of one boy and one girl of each of the two clans. They were crying all the time when they saw their relatives killed. Then one of the grizzly bear men went to their hut, and threatened to kill them if they should not stop crying. But one of the boys took his bow and arrow and shot the man in the chest, thus killing him. After this had happened, they dug a deep ditch in their hut, and buried all their relatives who had been killed.

They left the place of these misfortunes and went down the mountains. After some time they reached a house, in which they found an old, old man who had been left by his friends to die alone. He said to them: "Stay here until I die, my grandchildren, and bury me when I am dead." They stayed, and he asked them why they had left their country. When they had told him, he asked them to return, because salmon were nowhere as plentiful as in the river on which their house had stood. He also warned them, saying: "The sky is full of feathers. Take good care to provide yourself with plenty of meat, and build a strong house." He was a great shaman, and was able to foresee the future.

After two days he died. The young people buried him. Then they started to return to their home in obedience to what the shaman had told them. They followed a river, and when they were near its source they saw an immense herd of mountain goats coming down towards them. They did not stop to shoot them, but ran right up to them and dispatched them, cutting their throats with their knives. Then they went back to the camp in which they had left the girls, taking along only a kid that they had killed. They threw some of its meat and tallow into the fire, as a sacrifice to the dead shaman who had directed them to return home. On the following day they moved their camp to a hill which was located in the midst of three lakes. There they built a strong hut as directed by the shaman. The two girls went out to fetch the meat of the mountain goats. While they were drying it, the boys strengthened the poles of the

<sup>1</sup> These were men. It is not quite clear if they were men of a grizzly bear clan, or if the story happened at the time when all animals were still men.

house, joined them with stout thongs, and thus prepared for a heavy snowfall. They put the meat into the house. On the following day the snow began to fall. They lived on the meat of the mountain goats, but they sacrificed as much to the dead shaman as they ate. It continued to snow for two months. They could not go out to gather wood for their fire, but they had to burn the bones and the tallow of the goats. The smoke kept a hole open in the roof of their hut; and, when looking up, they could see no more than a very small speck of light. But after two months they saw the blue sky through this hole. The sun was shining again. Then they dug a hole towards the surface of the snow and came out. Nothing but snow was to be seen. The rocks of the mountains and the trees were all covered. Gradually the snow began to melt a little, and the tops of the trees reappeared. One day they saw a bear near the top of a tree. When they approached, it crawled back to its lair at the foot of the tree. Now they started on their way to their old home. After a long and difficult march, they reached it just at the time when the olachen were coming. They caught a plentiful supply and were well provided with provisions. In summer there were salmon in the river. They caught them and dried and split them. They married and had many children. They were the only people who were saved from the heavy snow, and from them descended the present generations of people. They multiplied very rapidly, for they married very young, as dogs do. At the end of the first summer, only a small part of the snow had melted. A few rocks appeared in the mountains, but in the fall new snow began to fall. In the spring of the following year it began to melt again. The trees were gradually freed from snow, but some of it has always remained on the mountains, where it forms the glaciers.

The two couples who had been saved from the snow grew to be very old. Their hair was white, and they were bent with old age. One day the young men climbed the mountains to hunt mountain goat. One of the old men accompanied them, but he was left behind, as he could not walk as fast as the young men did. When he had reached a meadow high up the side of the mountain he heard a voice from the interior of the rocks saying: "Here is the man who killed all our friends." When he looked up he saw a number of mountain goats above. He did not know how to reach them, since his legs were weak. He took two sticks and tied one to each of his legs in order to steady and to strengthen them. Thus he was enabled to climb. He reached the mountain goats and cut their necks. He killed thirty. Among these was a kid. He took out its tallow and put it on his head; he cut off its head and took it under his arm to carry it home. He had stayed away so long that

his friends had given him up for lost. He told them of his adventure. He roasted the kid's head and ate it. On the following morning he was dead.

## II. THE CHILDREN OF THE DOG.

Once upon a time there was a woman who went every night hunting porcupines. During the daytime she hunted marmots. While out on the mountains she built a shelter of branches. One night, when she had gone to sleep, a young man entered her hut. He looked just like her lover, and she thought he had followed her. In the morning she boiled some of the porcupine meat and both partook of it, and in the evening the young man went out to hunt porcupines. As soon as he had left the hut, he put on his blanket and appeared in his true shape. He was one of the dogs of the village. He crawled into the dens of the porcupines and caught a great number. Then he took off his blanket and reappeared in the shape of a man. For three nights he stayed with the woman. During the daytime he went hunting marmots, and he never went out without bringing back a vast amount of game. Then he ate of the food that the woman had cooked and they went to bed. In the third night he arose about midnight. He had assumed his true shape, and ate the meat and gnawed the bones of the marmots and of the porcupines. The woman awoke by the noise and saw a large dog eating their provisions. She turned to the man, intending to awake him, but there was nobody to be seen. Then she took a club and killed the dog. Early in the morning she made a bundle of the remaining dried meat and returned to her village. She did not tell any one of what had happened. But soon she felt that she was with child, and when this came to be known nobody knew who had been her lover. After two months she was about to be confined. The women of the village assembled to assist her, but what was their terror when she gave birth first to two male dogs, then to a female dog! They all fled, even her mother. Only her brother's sister remained with her. The women told the people what had happened, and all the inhabitants of the village resolved to desert her. They packed their belongings and left the place. Only the young woman and her pups remained.

They grew up rapidly. Every day their mother went gathering food for them. As soon as she left the hut, the pups took off their skins, and played about in the shape of children. They had nice, light skins. When they saw their mother approaching, they put on their skins, resumed the shape of dogs, and lay in the ashes of the fireplace. One day their mother did not go very far. She heard voices of children near her hut. They seemed to be

playing and singing. Cautiously she approached the hut, walking noiselessly over the snow; but the children had seen her coming, and put on their blankets before she was able to come near. On the following day she went up the mountains, and there she pushed her staff into the ground and hung her blanket of marmot skins over it. Again she approached the hut cautiously. When she came near, she saw two boys and one girl playing around. The latter went to look from time to time, and returned on seeing the staff that was covered with the blanket. She said to her brothers: "Mother is still out gathering wood." Then the mother jumped into the hut. On one side of the fireplace were two dog-skins; on the other there was one. She took the first two, and threw them into the fire. Before she was able to take the last, the girl had run into the house, put it on, and was transformed into a dog. Then the boys sat down in a corner of the house, crying for their skins. Their mother gave them blankets made of marmot skins. She made garments and snow-shoes, bows and arrows, and the boys began hunting squirrels. When they came to be larger they hunted larger animals, and the bitch accompanied them. She was a very good hunter. They had such a vast supply of game that they did not know what to do with it. Their house was quite filled with supplies.

The people, however, who had left the woman were unsuccessful in hunting, and were almost starving. They returned to their old hunting-ground, and were surprised to find the woman still alive, and to see the two young men.

One day the two hunters went out to hunt mountain goats. Their dog accompanied them. Then a goat attacked the dog, gored it, and threw it down the side of the mountain.

Later on the two young men married women of the tribe. Once upon a time they went hunting, accompanied by seven men. They hunted mountain goats near the sources of Tcunaq River. They killed a whole herd. Only one kid escaped by climbing a high, precipitous rock. There it stood, crying pitifully. The men of the party wanted to return, but the two brothers were so eager to kill the poor kid that they began the dangerous ascent of the steep rock. They had no pity. Then the rock began to grow and carried them up so high that there was no possibility of return. They succeeded in reaching a cleft. There they sat close together warming each other, but after three days one of the brothers died. On the following day the men of the tribe went to the cliff and shouted to the brothers, but there was no reply. The other one had died also. When they turned away to rejoin their tribe, on looking at the rock they saw blood flowing down from the place where the



brothers had died, and also from the retreat of the kid. The blood may be seen on the rock up to this day.

NOTE. — This tale is very widely spread over North America. It has been recorded all along the Pacific coast from Columbia River to Alaska (see Krause, "Die Tlinkit Indianer," p. 269; F. Boas, "Indianische Sagen von der Nord-Pacifischen Küste Amerikas," pp. 25, 93, 114, 132, 263, 269). From the Mackenzie Basin it is known through a version recorded by E. Petitot ("Traditions du Canada Nord-Ouest," p. 311, a tradition of the Dog-rib Indians; p. 314, a tradition of the Hare Indians). There is little doubt that here also belongs the similar tradition of the Eskimo recorded by Rink ("Tales and Traditions of the Eskimo," p. 471); Boas ("The Central Eskimo," p. 630); by Murdoch ("American Naturalist," 1886, p. 594); and also by Boas from Port Clarence ("Journ. Am. Folk-Lore," vol. vii. p. 207).

## 12. THE STARS.

There were two sisters who were playing in front of their house. They made a small hut and lay down in it to sleep. During the night they awoke, and saw the stars in the sky. One of the sisters said: "Do you see that white star? I will have him for my husband. You take that red star." They joked and laughed on this proposition, and finally went to sleep again. While they were sleeping two men entered their hut. One of them wore a white blanket, the other wore a red blanket. The latter married the elder sister, while the former took the younger for his wife. They removed them from the house into the sky. They were the two stars of whom the girls had been speaking. When the sisters awoke and saw the strange men by their sides, they did not know where they were.

On the following morning their mother called them to come to breakfast. When she did not receive an answer, she grew angry and went to call the girls. Then she saw that they had disappeared. During the night a boy had heard how the girls had been talking about the stars, and thus the people were led to suppose that the stars had abducted the girls. The stars go out every night with bow and arrows hunting caribos. Then they look through the holes in the sky and see what is going on on earth.

The two stars who had married the girls also went out every night, and brought home many caribos. The young women skinned and carved them. They made gloves, shoes, and dresses from the skins. They cut long thongs from the skins of others, cutting spirally around their bodies. They hid the clothing and

the thongs carefully from their husbands. There was no water, no cloud, and no rain in the sky, and they were always suffering thirst. They had nothing to eat but meat. Therefore they longed to return to their own country. When they had prepared a sufficient number of thongs and of cloths they made ready to escape. One day, when their husbands had started on a long hunting expedition, they went to the hole in the sky. They tied stones to one end of a thong and let it down towards the earth. When one thong was paid out they tied a new one to the end of the first, and thus they continued from morning to night. The one woman brought the cloths and the thongs from their hiding-place, while the other let them down. Finally, after four days, they felt the rope striking the ground. They could not see the earth because it was hidden by smoke. They shook the thong and it fell a little farther, but finally it seemed to have reached the ground. At least they felt that it was held by something. Now they tied two pairs of sticks together, one being on each side of the rope. They put on four suits of clothing, four pairs of shoes, and four pairs of gloves. The elder sister stepped on one pair of sticks and they began to glide down, the sticks acting as a brake. The rope swung to and fro, and the sister who had remained behind gradually lost sight of her. Finally the young woman reached the end of the rope and found herself on the top of a tall tree. Her clothing and her gloves were almost worn through by friction. Then she shook the rope, and upon this signal her sister began to slide down in the same manner. She came down very much quicker, because her sister was holding the end of the rope. Looking upward, she beheld a small dot in the air. It was coming nearer and increased in size. Soon she recognized her sister, who finally reached the top of the tree. There they were on the top of a tall spruce-tree, and there was no way of getting down. They broke off some branches, and made a bed in the tree. The elder sister, before starting, had tied an additional piece of thong around her waist, thinking that she might use it in case the long rope should not have reached the ground. She untied it, and fastened it on to the long rope, but still it was not long enough.

After a while, the young women saw a number of men passing the foot of the tree. They were armed with bows and arrows, and were on snowshoes. They recognized the wolf, the bear, and many other animals. They called to them, asking them to help them down, but they passed by without paying attention to their entreaties. The next morning they saw another man approaching the tree. They recognized the fisher. They called him, and he at once climbed the tree. The young women asked him to carry them down, but he

demanded that they should first marry him. The elder one said: "I will do so, but first carry me down." The fisher finally agreed and carried her down. When they arrived at the foot of the tree, she demanded from him that he should first carry down her youngest sister. Reluctantly he was compelled to do so. Then he demanded from the youngest sister that she should marry him. She said: "I will do so, but carry me down first." He took her down. When he insisted upon his former demand, the elder sister said: "We are almost starved; first bring us some food." He went away and soon returned, carrying a bear that he had killed. During his absence the young women had lighted a fire. He wanted to roast the bear meat, but they said they wished to eat it boiled. Then the fisher made a basket of bark, and placed stones into the fire, which he intended to use to boil water in the basket. Meanwhile the young women had hidden a few pieces of meat under their blankets, and now they pretended to go to fetch water in which to boil the meat. As soon as they were out of sight they ran away down the mountains. After a while the eldest sister flung a piece of meat at a tree, asking it to whistle. They went on, and again she threw a piece of meat at a tree, asking it to talk. In this manner she continued to give meat to all the trees.

When the young women did not return, the fisher followed them to the brook, where they had gone to fetch water. He discovered their tracks, and saw that they had escaped. He pursued them. Soon he came to the tree which they had asked to whistle. It did so when the fisher went past. Then he thought they were on the tree, climbed it, and searched for them. When he did not find them, he continued his pursuit. He came to the second tree, which spoke when he went past. Again he thought the young women might be on the tree. He climbed up, but did not find them. Thus he lost so much time that they made good their escape.

Towards evening they reached a deep cañon. They walked along its edge, and soon they were discovered by the grizzly bear, who was residing here. He wanted to marry them, and they did not dare to refuse. But they said: "First go and bring us something to eat. We are almost starving." While the bear was away hunting, the girls built a platform over the steep precipice of the cañon. It overhung the abyss, and was held in place by two ropes which were tied to a tree that grew near the edges of the cañon. Its outer edge was supported by two slanting poles which leaned against a ledge a short distance down the precipice. When the bear came back, he found them apparently asleep on this platform. He did not bring any meat; he had only roots and berries. The young women said that they could not eat that kind of food, and demanded that he should go hunting

again. It had grown dark, however, and the bear proposed to go out on the following morning. They lay down on the platform, and the young women induced the bear to lie near the edge, while they lay down near the tree to which the platform was tied. They kept away from the bear, promising to marry him after he should have obtained food for them. Early in the morning, when the grizzly bear was fast asleep, they arose without disturbing him, cut the ties with which the platform was fastened to the tree, and it tipped over, casting the bear into the abyss.

The young women travelled on, and for a whole month they did not fall in with a soul. Then, one day, they discovered tracks of snowshoes, and soon they found the hut of a woman who had given birth to a child. They entered, and recognized one of their friends. They stayed with her for a short time, and when the young mother was ready to return to the village, they sent her on in order to inform their relatives of their return. She went to the mother of the two lost girls, and told her that they were waiting in the woods, but she would not believe the news. The young mother returned to her friends and told them that their mother would not believe that they had come back. Then they gave her as a token a skin hat that was decorated with stars. She took it to the village and showed it to the mother of the two young women. Then she began to think that there might be some truth in the report, and went out to look. There she saw and recognized her daughters. At that time all the men were out hunting. The women on hearing of the return of the two lost girls went out to see them, and they told of their adventures. Then they climbed two trees, tied their skin belts to the branches, and hanged themselves.

NOTE. — The distribution of this legend over North America is very remarkable. It has its closest analogue in a tradition of the Micmac of Nova Scotia (Rand, "Legends of the Micmac," pp. 160, 308). The two tales are almost identical up to the passage of the escape of the two girls from the animal that rescued them from the tree. The first part of the tradition, so far as the descent of the young women to the earth, is found among the Songish of southern Vancouver Island (Boas, *l. c.* p. 62). The same portion of the tale, although in a different combination, is found among the Dakota (Riggs, "Dacota Grammar, Texts, and Ethnography," Contributions to North American Ethnology, vol. ix. p. 90), the Otoe ("Jour. Am. Folk-Lore," 1893, p. 299, recorded by G. T. Kercheval), the Pawnee (*Ibid.* 1894, p. 197, recorded by G. B. Grinnell), and the Kiowa, among whom it was recorded by A. S. Gatschet.

## 13. THE BEAVER AND THE PORCUPINE.

Once upon a time the Porcupine was on a small island. It began to rain and the waters began to rise, so that it was cut off from retreat to the mainland. It cried and sang: "I wish it would cease raining; I wish it would grow cold and the waters would freeze over." (This song is said to be sung in both the Tlingit and the Ts'ets'áut languages.) Then the clouds dispersed, and the waters began to freeze over. The Porcupine succeeded in reaching the shore, but not without difficulty, since the ice was very slippery. The Beaver met it and said: "You must stay at home when the branches of the trees are covered with frost, else you will fall down and break your bones." The Porcupine replied: "Henceforth you shall live in rivers and in lakes."

NOTE. — This is a very imperfect record of a well-known tradition of the Tsimshian. (Boas, *l. c.* p. 305; Petitot, *l. c.* p. 234, collected among the Hare Indians.) The fullest record of this tradition was obtained on Nass River. The remark of the Ts'ets'áut from whom I obtained the tale, to the effect that the song is sung in both the Tlingit and Ts'ets'áut languages, seems to indicate that the tale must be familiar to the Tlingit also.

## 14. TSŪFA'.

Once upon a time two young men went hunting porcupines. They found a den under a rock, and one of them crawled in. While they were there a Tsūfa' came, and when the young man saw him he called his companion, shouting: "A Tsūfa' is coming." But the Tsūfa' did not kill the young man. He pitied him and made friends with him. In vain he tried to induce the young man who had crawled into the cave to come out, promising to adopt him and help him in all his undertakings. He would not come. Finally the Tsūfa' grew angry, and defecated in front of the entrance to the den, thus imprisoning the young man. He left him to perish in the cave.

He placed the other one on his head and carried him to his home. When the two young men were missed by their friends and parents, the people set out to find them, but a fresh snow had covered their tracks as well as those of the Tsūfa'.

The giant reached a frozen lake in which there were a great many beaver dams. There he stopped. With his hands he scooped up the beaver dams and shook them, so that all the beavers dropped out. Then he killed them by filliping them. He singed them over a fire, and ate them when they were done. A beaver was just a mouthful for him. The young man ate part of one beaver only.

After he had eaten, the Tsūfa' lay down. He had discovered a number of elks browsing beyond a small hill. He stretched his hand over the hill, and in it caught three elks, which he squeezed to death. Then he broke off dry limbs of trees, and made a large fire, at which he roasted the elks. When they were done he began to eat. For him an elk was just two mouthfuls.

On the following day he travelled on. He came to another lake, where he found caribos. These the Tsūfa' killed.

Deinde progressi, ad magnum domicilium pervenerunt, ubi habitabat Tsufae occisi uxor. Dux, cum in possessionem siccatae carnis omnis invasisset, quae ibi condita esset, adulescenti "Cuba quaeso," inquit, "cum hac muliere." Is primum timuit; mox autem illi cohortanti paruit abiitque ex oculis in mulieris vaginam. Quae cum a Tsufa magna voce obsecraretur ne filium ipsius necaret, e strato exsiluit atque se excussit donec adulescens ad humum delapsus est. Tum vero Tsufa ipse cum ea cubuit. Mentulam autem suam propter incredibilem longitudinem ita ferebat ut corpus ejus bis amplexa per adversum tergum atque etiam super humerum porrecta esset. Itaque mulierem, cum hac transfigeret ut extrema pars ex ore ejus exstaret, interfecit.

Finally the young man longed to return to his own country. The Tsūfa' made a staff of yellow cedar, which was to show him the way. Whenever he put it into the ground it would turn the way the young man had to go. He also told him that the staff would break in twain as soon as he died. Then they parted. The young man followed the direction the staff was pointing, and after long wanderings reached his home. There he married. He placed this staff under a tree. After two years the staff broke, and he knew that his friend was dead.

NOTE. — A similar tradition see in "Verhandlungen Ges. f. Anthropologie," Berlin, 1888, p. 404, collected among the Eskimo of Baffin Land.

#### 15. THE XŪDĒLĒ.

The Xūdēlē are cannibals. They are very lean. Their noses are turned up and their eyebrows run upward. Their faces look almost like those of dogs. They wear small axes in their belts, with which they kill men. They take the scent of men like dogs.

One day the Xūdēlē had gone hunting man. They found the tracks of a hunter who was on the mountains. He saw them coming, and tried to escape. When he came near a snow-field that terminated abruptly at a precipice, he cut steps into it and climbed down. Half way down he found a small rock shelter, where he stayed. He re-

solved to make an attempt to kill his pursuers by a ruse. He built a fire and roasted a porcupine that he had caught. The Xūdēlē saw the smoke and smelled the roasting meat. When they came to the snow-field it had grown dark. They shouted down: "Where are you? Let us have some of your meat!" The Ts'ets'ā'ut shouted back: "You must slide down this snow-field, then you will find me. I invite you to take part in my meal!" Then the Xūdēlē began to slide down the snow-field one after the other, and were precipitated into the abyss. Finally only one of their number was left. He did not dare to slide down, and shouted: "Where are all my friends?" The man replied: "They are all here." But the Xūdēlē could not be induced to slide down. He cut steps into the snow, and climbed down as the man had done. Finally he reached the man. When he did not see his friends, he asked what had become of them, and the man told him that they had all perished because they had slid past his shelter. Now the Xūdēlē, who did not dare to attack the man single-handed, offered to gamble with him, and said they would stake their lives. The Ts'ets'ā'ut refused. He had employed the time while the Xūdēlē were sliding down the snow-field to make a heavy club, which he had placed near his fire. While he was talking with the Xūdēlē he watched his opportunity, and slew him with his club. Then he returned to his village and told what had happened. The people were afraid that the friends of the Xūdēlē might come to look for them, and moved to another place.

At another time a man had gone out hunting. It was in summer. He discovered a vast number of Xūdēlē coming right up to him, so that he could not escape. There happened to be a swamp close to the trail which he was following. He jumped into the mud and lay down, keeping motionless. He looked just like a log. He extended his arms, so that they looked like limbs of a tree. The Xūdēlē came, and one after the other passed him without noticing him. Finally, one of their number noticed the resemblance of the supposed log to a human figure. He raised his axe, and was about to strike him. But since the man did not wince, he concluded that it was nothing but a log and passed on. When all had passed, the man jumped up and ran on the nearest way to his village. There he told the chief that the Xūdēlē were coming. He called a council, and they resolved what to do. They killed a number of dogs and cut them up, skin and bone and intestines. Then they pounded flint to dust, mixed it with the meat, and made a soup of it. When the Xūdēlē came, they invited them to the chief's house and set the soup before them. Before they began eating, a little boy happened to walk past a Xūdēlē, who seized him, tore out his arms and legs, and ate him. The Ts'ets'ā'ut did not dare to remonstrate. Now the

Xūdēlē began to eat. Soon the effects of the poison — the pounded stone — began to be felt. They acted as though they were drunk, and some of them fell dead. Then the Ts'ets'ā'ut took up their clubs and killed them one and all.

The Xūdēlē put up traps for catching men on the trails which they travel on their snowshoes. They cover a stick with moss and snow, which is so arranged that it catches in the snowshoe of the traveller. A few feet in front of this stick is another, sharp-pointed stick, put into the ground point upward. When the snowshoes catch in the first stick, the traveller falls forward on to the pointed stick, which pierces him. One day a hunter was passing over a trail. He saw a small irregularity of the snow, and discovered that it was the trap of a Xūdēlē. He intended to go on, when he saw the Xūdēlē to whom the trap belonged. As he was unable to make his escape, he tried a stratagem. He struck his nose so that it bled and smeared his chest with blood. Then he lay down on the pointed stick of the trap. The Xūdēlē approached, and when he saw the man, he smiled and said: "Again my trap has caught something for me." He took the man off the stick, put him into his bag, and, after having reset his trap, turned to go home. The man was very heavy, and he had to put down his load from time to time. Then the man blew the air out of his compressed lips, thus imitating the noise of escaping gases. The Xūdēlē said: "He must have been in my trap for a long time, for the body is decomposing already; the gases are escaping." When he arrived at home he threw the body down near the fireplace. The man glanced around furtively, and, saw stores of dried human flesh in the house. There was a black woman in the house, and three children were playing near the fire. The Xūdēlē went to fetch his knife in order to skin and carve the man, and he sent his wife for water. The man saw an axe lying near the fire, and when the Xūdēlē turned his back he jumped up, seized it, and split the head of his captor. The Xūdēlē cried: "Sxinadlē, asidlē," and died. (It is said that the Xūdēlē always utter this cry, which is unintelligible to the Ts'ets'ā'ut, at the time of their death.) When the children saw their father dying, they ran out of the house, assumed the shape of martens, and ran up a tree. The man threw the body of the Xūdēlē into the fire. Then he went out of the hut to kill the woman, whom he met carrying a basket of water. He split her stomach with his axe. Then two minks jumped out of her and ran into the water. She died and he burnt her body. When he returned to his country he told what he had seen. Therefore we know that the martens and minks descend from the Xūdēlē.



NOTE. — I do not know of any Athapaskan legend resembling the present in detail, but in the collection of traditions published by Petitot beings half dog and half man play a very important part. They are described as having the faculty of taking the scent of man in the same manner as the Xūdēlē. Similar tales may be found among all the Eskimo tribes, who call the fabulous inlanders, who are half dog, half men, Adla or Eqigdlit.

## 16. ALAMA TSAT'A D'AGÄ.

In the beginning there were no mountain goats. The first man to discover them was ALama. One day he went up the mountains and found a cave full of goats. When it grew dark he put a snare in the entrance of the cave and hid himself near by. As soon as a goat came out it was caught in the snare. He killed two. He tied the one around his waist, the other one on his back. Thus he carried them home. Therefore he was called alama tsat'a d'agä, or ALama amongst the mountain goats.

## 17. ADADA'.

Two men and one woman went in their canoe to Nēk'ēhūdja' (Boca de Quadra?) to dry salmon. One day the woman crossed the lake to gather berries. When she did not return in the evening, the men thought she might have been captured by the Haida. But in the evening, when passing a steep rock, they saw an Adada' coming out, and knew at once that he had devoured the woman when she was crossing the lake. He looked like a giant. They resolved to kill the monster. They called the other men of the village to help them, and they cut a number of young hemlock-trees and sharpened both ends. Thus they made three boat-loads of sharp poles. They carried their canoe up to the top of the rock under which the monster lived. Then they let it down to the water by means of two stout cedar-bark ropes. After a while the water began to swell and to form a deep whirlpool. The Adada' was drinking. Then they dropped the sharp poles into the whirlpool, in which they disappeared. After a while the water began to grow calmer, and finally the whirlpool disappeared. The Adada' came up and drifted on the water. The poles had pierced his stomach and his intestines. His hair was blue, and his skin like that of a man. The men let the canoe down to the lake, paddled up to the body, which they chopped up with their hatchets. It was as large as a house. In its stomach they found the canoe in which the woman had gone out. The woman was still in it, but she was dead.

Above Atxayé' is a lake, Nugufega'. A steep precipice falls

down toward the water. Below it lived the monster Adada'. Once upon a time in winter, many men went up to the lake. On the ice they saw an animal that looked like a huge porcupine; but when they came nearer they saw that its skin was smooth, and that it had a mouth like that of a mouse. They approached it cautiously, and found that it was dead. Its skin was quite blue. The people were afraid of it, and left the place. After a few days another party of men passed the lake. They also saw the animal.

Later on, a man and his son passed the lake on their way up the mountains. They were going to hunt marmots. They set their traps on a steep mountain near the lake. It was a hot, sunny day. All of a sudden they saw the waters rising, and a huge monster emerged from the waters. It looked like a man. It rose up to its waist. Its head was as large as a hut. Its hair was blue and drifted on the surface of the water. It was more than three fathoms long. The men kept hidden behind a rock. When the sun set, the monster dived and disappeared under the rock, where it lived in a cave.

#### 18. THE METEOR (?).

A long time ago, a fire was seen to approach through the air from the north. It looked like a huge animal. Its face was fire. Fire came from its mouth and from its back. Flames of fire also shot from its paws. It passed thundering through the air, moving backward. In former times we were often visited by these monsters, but they have not been seen for a long time.

#### 19. THE FISHER.

The fishers are always trying to kill people. They appear to hunters in the shape of pretty girls. They have a very nice smell. They try to seduce men. If they succeed the man must die. They also try to kill girls and women who go out picking berries. They appear to them in the shape of good-looking and sweet-smelling men. If they succeed in seducing the girls, these must die.

I was also told that before our times the country was inhabited first by the ts'ak'é', who wore marmot-skins; later on, by the futvūd'ie', who wore bear-skins. Both were said to have spoken the Ts'ets'a'ut language, and it is not quite clear to my mind if the narrator did not want to tell me that his ancestors wore garments of this kind. He also told me a story of the encounter of a Tlingit with the land-otter people, which I do not tell here because it is evidently simply a Tlingit story of an encounter with the kushtaka, or land-otter people.

*Franz Boas.*

POPULAR AMERICAN PLANT-NAMES.

V.

LOBELIACEÆ.

*Lobelia cardinalis*, L., queen-of-meadow, Southold, L. I.

CAMPANULACEÆ.

*Campanula Americana*, L., hibelia (*i. e.* high lobelia),<sup>1</sup> Sulphur Grove, Ohio.

ERICACEÆ.

*Andromeda ligustrina*, Muhl., maleberry, York, Me.

*Arctostaphylos Andersonii*, Gray, little apple, manzanita, Cal.

*Azalea viscosa*, L., June pink, N. H.

*Chimaphila maculata*, Pursh., wax flower, Southold, L. I.

*Chimaphila umbellata*, Nutt., wintergreen, Oxford County, Me.

*Chiogenes serpyllifolia*, Salisb., Moxa or Moxie, Paris and Dixfield, Me.

running tea, Bethel, Me.

sugar-berry (locality ?).

spice-berry, tea-berry, New Brunswick.

*Epigæa repens*, L., shad-flower, New England and New Jersey.

real mayflower,<sup>2</sup> Norridgewock, Me.

*Gaylussacia ursina*, T. and G., bear huckleberry, Mountains of New England.

*Kalmia latifolia*, L., sheepsbane, Long Island.

ivy, West.

*Ledum latifolium*, Ait., Labrador, Paris, Me.

gowiddie, Newfoundland.

*Monotropa uniflora*, L., ghost-flower, S. Berwick, Me.

*Rhododendron Rhodora*, Don, laurel, Paris, Me.

*Sarcodes sanguinea*, Torr., snow plant, Sierra Nevada, Cal.

*Vaccinium ovatum*, Pursh., California huckleberry, Cal.

PRIMULACEÆ.

*Anagallis arvensis*, L., poison chickweed, Cal.

red chickweed, West.

*Dodecatheon Meadia*, L., cyclamen, Ala.

*Lysimachia mummularia*, L., money plant, infant's breath, Oxford Co., Me.

money-bags, Medford, Mass.

<sup>1</sup> Spokes of flowers seen from afar resemble those of *Lobelia syphilitica*.

<sup>2</sup> The hepatica is called mayflower in Norridgewock, Me.

*Primula Mistassinica*, Michx., drip-primrose, Harding's "With the Wild Flowers," p. 214.

*Primula officinalis*, Jacq., tuberosa, Colo.

*Trientalis Americana*, Pursh., Star of Bethlehem, Fairhaven, Mass., and Vermont.

## SAPOTACEÆ.

*Mimusops Sicberi*, A. DC., wild sapodilla, Florida keys.

## OLEACEÆ.

*Fraxinus pubescens*, Lam., yellow ash, West.

## APOCYNACEÆ.

*Apocynum androsæmifolium*, L., Chickasaw, wildweed, Paris and Hartford, Me.

*Vinca minor*, L., myrtle, Paris, Me.

myrtle, wintergreen, Sulphur Grove, Ohio.

## ASCLEPIADACEÆ.

*Asclepias tuberosa*, L., swallow wort, West.

pleurisy root, chigger<sup>1</sup> flower, Southwestern Mo.

*Ensenia albida*, Nutt., honey-vine, Tex.

## GENTIANACEÆ.

*Erythræa Douglassi*, Gray, Canchalagua, chill and fever plant, Cal.

*Menyanthes trifoliata*, L., marsh trefoil, West.

*Sabbatia angularis*, Pursh., Texas star, Tex.

## POLEMONIACEÆ.

*Gilia coronopifolia*, Pers., standing cypress, Ala.

Texas plume, Tex.

*Phlox ovata*, L., sweet William, Sulphur Grove, Ohio.

*Phlox pilosa*, sweet William,<sup>2</sup> Mo.

*Phlox subulata*, L., moss pink, creeping phlox, Sulphur Grove, Ohio.

*Phlox* (all species), sweet William, Ind.

*Polemonium reptans*, L., snake root, blue valerian, Parke County, Ind.

## HYDROPHYLLACEÆ.

*Emmenanthe penduliflora*, Benth., yellow bells, Cal.

*Eriodictyon glutinosum*, Benth., mountain balsam, yerba santa, Cal.

*Nemophila insignis*, Dougl., baby-blue-eyes, Cal.

*Phacelia tanacetifolia*, Benth., tansy-leaf phacelia, Cal.

<sup>1</sup> From a popular belief that the insect of that name is found there.

<sup>2</sup> *Phlox pilosa* and related species are confounded with *Verbena Aubletia*, and all called sweet William in southwestern Missouri.

BORRAGINACEÆ.

- Amsinckia* (five species), tar weed, Cal.  
*Cynoglossum* (all species), beggar lice, Sulphur Grove, Ohio.  
*Echinosperrum floribundum*, Lehm., stick weed, Cal.  
*Echinosperrum Lappula*, Lehm., forget-me-nots, Madison, Wis.  
*Echinosperrum Virginicum*, Lehm., beggar ticks,<sup>1</sup> Southwestern Mo.  
*Echium vulgare*, L., blue weed, Jackson County, Mo.  
*Lithosperrum canescens*, Lehm., blood root, Indian paint,<sup>2</sup> Southwestern Mo.  
*Myosotis*, sp., scorpion weed, West.  
*Symphytum asperrimum*, Sims, bugloss, Paris, Me.

CONVOLVULACEÆ.

- Convolvulus sepium*, L., Rutland beauty, Kentucky hunter, pea vine, Sulphur Grove, Ohio.  
 Kentucky hunter, Paris, Me.  
*Cuscuta*, sp., love vines,<sup>3</sup> Southwestern Mo.  
 corn silk, Southold, L. I.  
*Cuscuta Gronovii*, Willd., angels' hair, La.  
*Ipomœa hederacea*, Jacq., blue morning glory, Southwestern Mo.  
*Ipomœa leptophylla*, Torr., wild potato vine, man of the earth, morning glory bush, Cal.  
*Ipomœa pandurata*, Mey., and *Convolvulus sepium*, L., wild potato, Southwestern Mo.  
*Ipomœa pandurata*,<sup>4</sup> Mey., wild potato, Ala.  
 wild sweet potato, pea vine, Sulphur Grove, Ohio.  
*Ipomœa purpurea*, Lam., red morning glory, Southwestern Mo.

SOLANACEÆ.

- Datura meteloides*,<sup>5</sup> DC., Jamestown weed, thorn apple, Cal.  
*Lycium vulgare*, Dunal., Washington's bower, Southwestern Mo.  
*Nicandra physaloides*, Gaertn., globe, Sulphur Grove, Ohio.  
*Nicotiana glauca*, Graham, tobacco tree, Cal.  
*Physalis*, sp., cherry tomatoes, Eastern end of Long Island.

<sup>1</sup> Confounded with *Galium*.

<sup>2</sup> From a tradition that the Indians thus utilized its root.

<sup>3</sup> From a popular custom among young people of throwing a portion of this plant backward over the head of another plant, and naming it for some one. If it lives, that one loves them.

<sup>4</sup> Sold by J. Lewis Childs, Floral Park, N. Y., under the name of "hardy tuberous-rooted moonflower."

<sup>5</sup> The seed is made into an intoxicating drink by the Arizona Indians.

*Solanum Carolinense*, L., bull nettle, Southwestern Mo.

*Solanum Dulcamara*, L., myrtle vine, Sulphur Grove, Ohio.  
wood nightshade, West.

*Solanum nigrum*, L., bonewort, West.

*Solanum radula*, Vahl, soap berry, Florida keys.

*Solanum rostratum*, Dunal., Kansas thistle, Southwestern Mo.

*Solanum triquetrum*, Cav., potato jasmine, Waco, Tex.

*Solanum verbascifolium*, L., mugged (? mug-weed, mug-wood, mug-wort), Florida keys.

#### SCROPHULARIACEÆ.

*Castilleja sessiliflora*, Pursh., honeysuckle, Burnside, S. Dak.

*Linaria vulgaris*, Mill., Jacob's ladder, Long Island.

ladies' slippers, Mass.

butter and eggs, Auburndale and Cambridge,  
Mass.

*Pedicularis Canadensis*, L., chickens' heads, Southold, L. I.

*Pentstemon Digitalis*, Nutt., dead men's bells,<sup>1</sup> West.

*Pentstemon gracilis*, Nutt., beard-tongue, Greene County, Mo.

*Pentstemon*, sp., foxglove, Tex.

*Scrophularia nodosa*, var. *Marilandica*, Gr., carpenter's square, Southwestern Mo.

*Verbascum Blattaria*, L., slippery mullein (in distinction from fuzzy mullein, *V. Thapsus*), Southold, L. I.

*Veronica Virginica*, L., black root, Southwestern Mo.

*Veronica*, sp., speedwell or brooklime, Harding's "With the Wild Flowers."

#### OROBANCHACEÆ.

*Aphyllon* or *Boschniakia*, sp., squirrels' grandfather, Cal.

#### BIGNONIACEÆ.

*Chilopsis saligna*, Don, desert willow, Ariz. and Colo.

catalpa willow, Tex.

#### VERBENACEÆ.

*Avicennia oblongifolia*, ? Nutt., black wood, Florida keys.

*Callicarpa Americana*, L., French mulberry, Miller County, Mo.

*Lantana involucrata*, L., var. *Floridana*, sage tree, Florida keys.

*Lippia cuncifolia*, Steud., chapparal, Mexican heliotrope, Tex.

*Verbena Aubletia*, L., sweet William,<sup>2</sup> Southwestern Mo.

*Verbena angustifolia*, *stricta*, and *urticæfolia*, L., bur-vine, Southwestern Mo.

*Verbena stricta*, Vent., thimble-weed, St. Joseph, Mo.

<sup>1</sup> From growing on graves.

<sup>2</sup> Flowers have a sweetish taste when eaten, like the flowers of phlox.

LABIATÆ.

- Brunella vulgaris*, L., wild sage, Paris, Me.  
 hearts' ease, Cambridge, Mass.  
 cure-all, West.
- Galeopsis Tetrahit*, L., Keays-weed, Bisbee-weed, bur-weed, Paris, Me.
- Hedeoma pulegioides*, Pers., pudding grass, West.
- Lycopus sinuatus*, Ell., rattlesnake weed,<sup>1</sup> Southwestern Mo.
- Lycopus Virginicus*, L., archangel, Dixfield, Me.  
 sprig-of-Jerusalem, South Berwick, Me.
- Mentha Canadensis*, L., wild bergamot, or bergamont, Oxford County, Me.
- Mentha piperita*, L., manzanita, Cal.
- Micromeria Douglasii*, Benth., good herbs, "yerba buena," Cal.
- Molucella lævis*, L., Molucca balm, shell flower, old maids' bonnet, Sulphur Grove, Ohio.
- Nepeta Glechoma*, Benth., Gill-run-over-grass, run-away-Jack, blue bells, Cambridge, Mass.  
 run-away-Nell, Medford, Mass.
- Origanum vulgare*, L., wild marjoram, West.
- Salvia Columbariæ*, Benth., wild sage, chia, winter oat, Cal.
- Scutellaria laterifolia*, L., hoodwort, West.
- Teucrium Canadense*, L., betony, head betony, wood betony, West.

PLANTAGINACEÆ.

- Plantago lanceolata*, L., nigger-heads, hock cockle, Southold, L. I.  
 soldiers, Cambridge, Mass.

NYCTAGINACEÆ.

- Abronia latifolia*, Esch., yellow sand verbenia, Cal.
- Boerhaavia erecta*, L., jigger weed, Florida keys.
- Mirabilis Jalapa*, L., pretty-per-night,<sup>2</sup> Sulphur Grove, Ohio.

AMARANTACEÆ.

- Amarantus Albus*, L., tumble weed,<sup>3</sup> Southwestern Mo.
- Amarantus retroflexus*, L., light-houses,<sup>4</sup> Southold, L. I.  
 curls, red root, Sulphur Grove, Ohio.  
 wild beet,<sup>5</sup> Oxford County, Me.

<sup>1</sup> Herb said to be an antidote for the bite of rattlesnakes.

<sup>2</sup> Not pretty by night, although it means the same.

<sup>3</sup> From its habit of drying in a round mass, and being rolled about by the wind.

<sup>4</sup> From speed with which they tower above crops in the fields.

<sup>5</sup> Said to taste like beets when cooked for "greens."

*Gomphrena globosa*, L., globe amaranth, bachelor's button, Sulphur Grove, Ohio.  
bachelor's button, Ala.

## CHENOPODIACEÆ.

*Chenopodium album*, L., black weed,<sup>1</sup> Eastern Long Island.  
*Chenopodium capitatum*, Watson, garden strawberry, Paris, Me.  
*Salicornia ambigua*, Michx., lead grass, lead weed,<sup>2</sup> Southold, L. I.

## PHYTOLACCACEÆ.

*Phytolacca decandra*, L., poke berry, poke root,<sup>3</sup> Sulphur Grove, Ohio.  
cocum, pocum, pigeon berry, West.  
ink bush, ink-berry bush, Southold, L. I.  
haystack weed, Conn.

## POLYGONACEÆ.

*Polygonum aviculare*, L., dog-tails, St. Joseph, Mo.  
*Polygonum convolvulus*, L., wild bean, Oxford County, Me.  
*Polygonum dumetorum*, L., var. *scandens*, Gray, wild buckwheat,  
Burnside, S. Dak.  
*Polygonum erectum*, L., goose grass, Sulphur Grove, Ohio.  
*Polygonum orientale*, L., Gentleman's cane, prince's feather, Sulphur Grove, Ohio.  
kiss-me-over-the-fence, Sulphur Grove, Ohio.  
ragged sailor, Paris, Me.  
*Polygonum Persicaria*, L., heart weed, Oxford County, Me.  
black heart, Lubec, Me. ; Mass. ; Southern Vt.  
*Polygonum terrestre*, heartsease, Nebr.  
*Polygonum* (twining species), pull-down, blind weed, Sulphur Grove, Ohio.  
*Polygonum*, sp., heart's ease, Erie County, Pa.  
*Rheum Rhaponticum*, L., wine plant, Sulphur Grove, Ohio.  
*Rumex crispus*, L., narrow dock, curled dock, Sulphur Grove, Ohio.  
*Rumex obtusifolius*, L., sour dock, poison dock, Sulphur Grove, Ohio.

## ARISTOLOCHIACEÆ.

*Asarum Canadense*, L., colt's foot, West.

Fanny D. Bergen.

<sup>1</sup> Because it stains the fingers black.

<sup>2</sup> From its weight in the salt-meadow hay.

<sup>3</sup> The friends of J. K. Polk used this plant as their symbol when he was running for president, and marked their hats with juice of the berries.



## EIGHTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Society met in Hamilton Hall, Columbia College, on Tuesday, December 29, 1896, the First Vice-President, Mr. Stewart Culin, presiding.

In taking the chair, Mr. Culin referred to the loss which the Society had suffered in the death of its beloved President, Capt. John G. Bourke, of the United States Army. Mr. William Wells Newell made remarks in relation to the general sorrow felt by all those who had come into contact with Captain Bourke, whose lovable qualities were as attractive as his scholarship and intellectual enthusiasm were useful. Miss Alice C. Fletcher particularly emphasized the generosity of character which caused Captain Bourke to be the most valuable of helpers to students, whom he was at all times ready to assist with the data at his disposal, the result of his own labors. Prof. Thomas Wilson said that, in admiration of the mental virtues of the late President of the Society, it was not to be forgotten that first of all he had been a soldier. At the motion of Professor Wilson, Miss Fletcher, Dr. Boas, and Professor Wilson were appointed a committee to prepare a resolution on behalf of the Society in regard to the death of their President.

The Chairman said that in the same year had also passed away the first president of the Society, Prof. Francis James Child, of Harvard University. The Permanent Secretary, in a brief tribute to Professor Child, remarked that Professor Child might be considered as indirectly the founder of the Society, which had grown out of the interest awakened by his labors, and of which he had been the encourager and one of the first members. He observed the remarkable simplicity and generosity of character belonging to Professor Child, which won for him universal love. The Permanent Secretary was authorized to express in a suitable resolution the sentiment of the Society.

Dr. Boas, on behalf of the city and the University, welcomed the Society. He offered, on the part of subscribers in New York interested in the work of the Society, a fund intended for the purchase of a valuable manuscript.

The Permanent Treasurer read the Annual Report of the Council, which was accepted.

### REPORT OF THE COUNCIL.

In making the Eighth Annual Report, the Council have to express their sense of the great loss which the Society has suffered in

the death of its President. Captain Bourke was deeply interested in the success of this organization, and to encourage its enterprises, and preside over its meetings, was for him a labor of love. It had been his own expectation that retirement from active service would have given him an opportunity to occupy his whole time with anthropological studies, and with collection in the field of folk-lore. The removal of a scholar so generally respected and beloved, following that of J. Owen Dorsey, former Vice-President of this Society, leaves a void which cannot be filled.

The purpose of the American Folk-Lore Society is primarily a practical one, namely, to promote the making of a proper record of tradition in America. The Council has often pointed out the extent of this task, and the inadequacy of the means at hand for its accomplishment. A society of five hundred members, paying three dollars each, can do little more than call attention to the imperative character of the obligation. An enlargement of this number to fifteen hundred would put the affairs of the Society on a much more satisfactory footing; and it does not seem unreasonable to expect from the American public such increase. During the year 1896, however, the Society has been able to do little more than hold its own. Members are requested to do their part in the work of extension, and to communicate to the Secretary the names of persons who may be willing to assist in the accomplishment of the objects with which the Society is engaged. During the year 1896, in addition to the *Journal of American Folk-Lore*, the Society has published the fourth volume of its series of memoirs, a work by Mrs. Fanny D. Bergen, entitled "Current Superstitions," being a collection made among the English-speaking people of America, in the main of English descent. The fifth volume will contain "Navaho Legends," edited and translated by Dr. Washington Matthews, Major and Surgeon, U. S. A. This book, now in hand and nearly ready for the printer, will appear in the first months of the following year. The collection contains, especially, the "Origin Legend," and a Navaho account of the creation of the existing world, and the migrations of the tribe. It is accompanied by such a body of ethnological notes as will elucidate the relation of the legendary material to ritual and to tribal life, and will be extensively illustrated. The Council believes that the book will be found a good example of the manner in which mythic material should be edited, and of the value which such matter has in illustrating tribal life. As this enterprise is of such a character as to tax the resources of the Society, the Council commends the work to the support of libraries and collectors, in the hope that the demand will be sufficient to warrant the continuation of the series.

In order to obtain means for the publication of its Memoirs, the Society has established a publication fund, especially supported by contributors, who, in return for the publications of the Society, make an annual payment of ten dollars. The sums in this manner obtained, however, have not proved adequate to defray the expenses of the Memoirs, which have in part been paid for from the surplus in the treasury of the Society. The Council understands that such payment has been intended for the support of the publications of the Society, and in part as a donation, not necessarily to be entirely recompensed by the volumes published in the year. The forthcoming volume of Memoirs will belong to all subscribers to the fund for the year 1896, but will also be separately obtainable.

Herewith is communicated the substance of the Report received from the Treasurer :—

RECEIPTS.

Balance on hand, December 25, 1895	. . . . .	\$1,166.52
Fees of annual members	. . . . .	1,318.90
Subscriptions to the Publication Fund	. . . . .	498.00
Sales to members through the Secretary	. . . . .	34.00
Sales of publications through Houghton, Mifflin & Co.	. . . . .	1,001.25
		<hr/>
		\$4,018.67

DISBURSEMENTS.

To Houghton, Mifflin & Co. for manufacturing and mailing		
Journal (Nos. 31-33)	. . . . .	\$1,143.00
To Houghton, Mifflin & Co. for manufacturing Memoirs (vol. iv.)	. . . . .	440.69
Postage, printing of circulars, and other expenses	. . . . .	226.40
Salary of clerk employed by the Secretary	. . . . .	250.00
		<hr/>
		\$2,060.09
Balance on hand, December 28, 1896	. . . . .	1,958.58
		<hr/>
		\$4,018.67

An amendment to the Constitution, offered in 1896, was then proposed and adopted, as follows :—

Past presidents of the Society shall, during five years after the expiration of their term of office, be *ex officio* members of the Council.

The Society proceeded to the election of officers.

The Permanent Secretary reporting that he had received no additional nominations, according to the privilege of members as provided by the Rules, the nominations of the Council were announced:

PRESIDENT, Mr. Stewart Culin, University of Pennsylvania, Philadelphia, Pa.

FIRST VICE-PRESIDENT, Prof. Henry Wood, Johns Hopkins University, Baltimore, Md.

SECOND VICE-PRESIDENT, Dr. Frank Boas, Museum of Natural History, New York, N. Y.

COUNCILLORS (for three years), Dr. Robert Bell, Ottawa, Can.; Mr. Stansbury Hagar, Brooklyn, N. Y.; Mr. Gardner P. Stickney, Milwaukee, Wis.

The Permanent Secretary and Treasurer hold over.

The Permanent Secretary was instructed to cast a ballot for the officers as nominated.

The Permanent Secretary was given authority to arrange the time and place of the next Annual Meeting, to be fixed on or about December 28, 1897; in making such arrangement, he was instructed to give preference to the place at which the Psychologists and Naturalists should meet. The Secretary was also authorized to call a summer meeting at the time and place of the meeting of the American Association for the Advancement of Science. The Secretary was further instructed to present the thanks of the Society to the Baltimore Branch for the invitation to meet in Baltimore in 1897.

Miss Fletcher gave an account of methods taken in Washington, D. C., by the Woman's Anthropological Society, to promote the study of folk-lore.

As honorary members of the American Folk-Lore Society, on nomination of the Council, were elected: Mr. Edwin Sidney Hartland, Highgarth, Gloucester, England; and Dr. H. Steinthal, Berlin, Germany.

The Society proceeded to listen to the reading of papers, as follows:—

A Star Legend from the Interior of Alaska, and its Analogues from other parts of America, DR. FRANZ BOAS, New York, N. Y.

The Pyschic Origin of Myth, PROF. D. G. BRINTON, M. D., Philadelphia, Pa.

The Folk-Lore and Mythology of Invention, DR. A. F. CHAMBERLAIN, Worcester, Mass.

Divinatory Diagrams, MR. STEWART CULIN, Philadelphia, Pa.

(1) Notes on Certain Early Forms of Ceremonial Expression. (2) Ceremonial Hair-cutting among the Omahas and Related Tribes. MISS ALICE C. FLETCHER, Washington, D. C.

Weather and the Seasons in Micmac Mythology, MR. STANSBURY HAGAR, Brooklyn, N. Y.

The Folk-Lore of Common Salt, DR. ROBERT M. LAWRENCE, Lexington, Mass.

The Legend of the Holy Grail, MR. W. W. NEWELL, Cambridge, Mass.

The Mexican Divinatory Calendar, MR. M. H. SAVILLE, New York, N. Y.

Negro Folk-Songs, PROF. W. S. SCARBOROUGH, Wilberforce, Ohio.

An Ojibwa Myth, MR. HARLAN I. SMITH, New York, N. Y.

On the Tale of "Bluebeard," PROF. THOMAS WILSON, Washington, D. C.

The Holy Grail, REV. CHARLES F. WOOD, York, Pa.

A resolution was adopted expressing the thanks of the Society to Columbia College for the courtesy extended to the Society.

The Society adjourned to meet on or about December 28, 1897, at such place as should hereafter be appointed.

The Annual Meeting for 1897 has been appointed for Baltimore, Md., December, 28.

## IN MEMORIAM: HORATIO HALE.

HORATIO HALE, the Nestor of American ethnologists, died at Clinton, Ontario, December 28, 1896, in his eightieth year, having been born at Newport, N. H., May 3, 1817. His mother was Sara Josepha Hale (*née* Buell), a poet of no mean merit, the author, among others, of "Mary had a Little Lamb," perhaps the most popular children's poem in any tongue; his father, David Hale, an eminent lawyer, and a man of literary culture. The qualities of both parents seem to have met in the son,—the poetic instinct turning to the study of folk-lore and folk-speech, while the legal mind survived to keep faithful watch over investigations where fancy and exaggeration have misled so many. When his father died in 1822, Horatio was the eldest of five children, whom their mother supported by the literary labors to which she turned as her only resort: in this case, too, the great man owed incomparably much to his mother.

Young Horatio Hale went to Harvard, from which university he was graduated in 1837, but seems never to have received from his Alma Mater any degree higher than that of A. M. It was while an undergraduate at Cambridge that the genius of the man began to show itself. The earliest of his scientific papers, a pamphlet entitled "Remarks on the Language of the St. John's or Wlastukweek Indians, with a Penobscot Vocabulary" (Boston, 1834),—the author's name is given as H. E. H.,—had the following origin, as Mr. Hale himself tells in a communication to the late Mr. J. C. Pilling, the bibliographer: "You may be amused to learn that this youthful production of mine was not only written at the age of seventeen, during my second year at Harvard, but was printed by myself. Some Indians from Maine came—I do not remember how or why—and encamped on the college grounds. I took down a vocabulary from them, and, having a knowledge of typesetting, I took it to a printing-office, and there put it into type and printed off fifty copies, which I sent to persons whom I thought likely to be interested in it." This is the only work of the author which bears the signature H. E. H., for, to use his own words, "finding that there was no other Horatio Hale from whom I needed to be distinguished, I dropped this useless and cumbersome adjunct from the time I became of age."

Such was the young enthusiast, who, just after graduation in 1837, was appointed philologist to the United States Exploring Expedition under Captain Charles Wilkes, which sailed round the globe, 1838–1842. The zeal and enthusiasm of Mr. Hale were unbounded.

**I**n 1841, two natives of the Kingsmill Islands were placed by Captain Hudson on board the Peacock, in charge of the philologist, — the thoroughness of his work appearing from the record, where we read that the natives, who remained on the vessel upwards of a month, were carefully questioned and examined by Mr. Hale every day. Mr. Hale's contribution to the scientific results of the Expedition is the sixth volume of the Reports, "Ethnography and Philology," published in 1846, — a work which, besides possessing for many other reasons great and permanent value, may be said to have laid the foundations of the ethnography of Polynesia (the migration-studies were remarkably acute and foresighted) and of the Northwest Coast of America (Mr. Hale's well-trained ear was the first to make order out of the linguistic chaos).

For the next ten years and more the influence of the father seems to have been in the ascendant almost entirely, and Mr. Hale confined himself to the pursuit of law. Professional interests drew him in 1856 to Clinton, Ontario, Canada, where, continuing his practice as a lawyer, he settled down, married, and spent the rest of his days, his leisure moments being employed in the study of Canadian Indian tribes (especially the Iroquois of the Six Nation Reservation, near Brantford, which he frequently visited, and where he was always a welcome and honored guest), and the execution of the trusts (he served as member of the school board) which his townsmen, recognizing his worth, were eager to confer upon him.

In 1870 Mr. Hale met on the Reservation (near Brantford) the last survivor of the Tutelo tribe, — immigrants dwelling in the midst of the Iroquois, — and took down a vocabulary of his language, which, upon investigation, proved to belong to the Siouan stock. The paper in which this discovery of Mr. Hale's was fully disclosed to the scientific world does not appear to have been published until 1883, although the minutes of the American Philosophical Society of Philadelphia, in whose "Proceedings" it ultimately appeared, records such an essay as having been presented in 1879.

Another result of Mr. Hale's discernment is the identification of the Cherokee as a member of the Iroquoian family of speech. First laid before the American Association for the Advancement of Science, at Montreal, in April, 1882, the facts concerning the Cherokee-Iroquois relationship were incorporated in an interesting paper on "Indian Migrations as Evidenced by Language," which appeared in the "American Antiquarian" for January-April, 1883.

In 1883 Mr. Hale contributed to Brinton's "Library of Aboriginal American Literature" a volume entitled "The Iroquois Book of Rites," containing a transcript and interpretation of the ritual in use at the "Condoling Council," the most important public function

among these Indians. In this valuable study Mr. Hale pays deep and justifiable tribute to the great intellectual capacity of the Iroquois, and rescues from mythology the deeds and achievements of Hiawatha, the Onondaga statesman and reformer, whose League of Peace is one of the most remarkable achievements of the human mind in any age or among any race of men.

When, in 1884, the British Association appointed a committee to undertake an ethnographic survey of the Tribes of Northwestern Canada, Mr. Hale was selected as a chief adviser, and the "Report on the Blackfoot Tribes" (1886), and the introduction to the Reports (v.-vii.), are from his pen.

The multiplicity of the Indian dialects of California and Oregon, — a fact which seems to have set him thinking through long years, — and the investigation of languages invented by little children (several of which he personally noted), led Mr. Hale to suggest a theory of the origin of the diversities of human languages and dialects. Having been elected vice-president of the American Association for the Advancement of Science, for 1886, his address as Chairman of Section H (Anthropology) was devoted to the consideration of "The Origin of Language and the Antiquity of Speaking Man." In this paper, and in a much more elaborate essay read before the Canadian Institute, at Toronto, in April, 1888, and printed in the "Proceedings" of that Society for the same year, is set forth, with a wealth of argument and evidence, the view that the origin of linguistic diversities of the globe is to be found in the language-making instinct of children, a theory that has met with considerable favor both in America and in Europe.

"Race and Language" is another topic to which Mr. Hale gave not a little attention, a paper on that subject appearing in the "Popular Science Monthly" for 1888; and another — "Language as a Test of Mental Capacity" — in the "Proceedings and Transactions of the Royal Society of Canada" for 1891, the last being a wonderfully interesting and able argumentative essay, leading to the conclusion that "linguistic anthropology is the only true *science of man*." In a paper on "The Aryans in Science and History," read before the American Association in August, 1888, and published in the "Popular Science Monthly" for March of the following year, Mr. Hale eloquently sets forth the view that, "while the conquering energy of the European nations is doubtless due to the infusion of Aryan blood, their higher intellectual qualities and their love of freedom are derived almost entirely from the earlier races who form the main elements in the mixed European breed."

The last years of his life were devoted chiefly to studies in the mythology and folk-lore of the Iroquois Indians; though he pub-



lished in 1890 a brief essay in comparative philology, entitled "Was America peopled from Polynesia?" and a "Manual of the Oregon Trade Language, or Chinook Jargon." To the "Journal of American Folk-Lore" he contributed, between 1888 and 1894, articles on "Huron Folk-Lore" (I.-III.); "*Above and Below*, a Mythological Disease of Language;" "The Fall of Hochelaga," — the second an attempt to explain myths of origin from the sky and earth, paradise legends, etc., the last a valuable addition to the literature of early Iroquoian history. An original member of the American Folk-Lore Society, and for several years a Councillor, Mr. Hale was elected president for 1893, a well-merited recognition of his distinguished scientific attainments.

An article on the "Iroquois Condoling Council," in the "Transactions of the Royal Society" (1895), of which he was a Fellow, and a detailed account (appearing posthumously) of "Four Huron Wampum Records," in the "Journal of the Anthropological Institute" for February, 1897, are among his last productions. The first contains an eloquently worded tribute to Hiawatha and his people, for whom Mr. Hale always cherished the deepest affection and the highest esteem.

As a man, — and the writer can speak from personal acquaintance and frequent correspondence, — Mr. Hale was candid and sincere above all things, helpful and encouraging always, unknowing of that hasty and uncourteous spirit which pervades so much of modern scientific literature, modest and kindly disposed toward friend and opponent alike, — an example, through more than sixty years of active life, research, and investigation, that might well serve as an inspiration to every young student of science in the land. Of him it might have been said with perfect truth: —

A great man,  
He leaves clean work behind him, and requires  
No sweeper-up of the chips.

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21. Race and Language. "Pop. Sci. Mo." vol. xxvii. (1888), pp. 340-351.

22. An International Language. "Proc. Am. Assoc. Adv. Sci." vol. xxvii. (1888).

23. Huron Folk-Lore. I. Cosmogonic Myths. "Journ. Amer. Folk-Lore," vol. i. (1888), pp. 177-183.

24. Huron Folk-Lore. II. The Story of Tijaha the Sorcerer. Ibid. vol. ii. (1889), pp. 249-254.

25. The Aryans in Science and History. "Pop. Sci. Mo." vol. xxxiv. (1889), pp. 672-686.

26. Remarks on North American Ethnology. Introductory to Fifth Report, etc. "Rep. Brit. Asso. Adv. Sci." lviii. (1889).

27. Remarks on the Ethnology of British Columbia. Introductory to Sixth Report, etc. Ibid. lix. (1890).

28. Was America peopled from Asia? "Compte-Rendu Congr. Internat. des Américanistes," 7th session, Berlin, 1888 (Berlin, 1890), pp. 375-387. Also reprint. 15 pp. 8vo.

29. "Above" and "Below:" A Mythological Disease of Language. "Journ. Amer. Folk-Lore," vol. iii. (1890), pp. 177-190.

30. An International Idiom. A Manual of the Oregon Trade Language, or "Chinook Jargon." London, 1890. 63 pp. 16mo.

31. Huron Folk-Lore. III. The Legend of the Thunderers. "Journ. Amer. Folk-Lore," vol. iv. (1891), pp. 289-294.

32. Language as a Test of Mental Capacity: Being an Attempt to demonstrate the True Basis of Anthropology. "Trans. Roy. Soc. Canada," vol. ix. (1891), sect. ii. pp. 77-112.

32 a. Language as a Test of Mental Capacity. "Journ. Anthropol. Inst." (London), vol. xxi. (1891-92), pp. 413-455.

32 b. Man and Language; or the True Basis of Anthropology. "Amer. Antiq." vol. xv. (1893), pp. 15-24, 79-89, 133-145, 212-223.

33. Remarks on Linguistic Ethnology. Introductory to Eighth Report, etc. "Rep. Brit. Assoc." lxi. (1892).

34. The Klamath Nation. "Science," vol. xix. (1892), pp. 6, 7, 20, 21, 29-31.

35. The Fall of Hochelaga: A Study of Popular Tradition. "Mem. Internat. Congr. Anthropol." 1893 (Chicago, 1894), pp. 252-266.

35 a. The Fall of Hochelaga: A Study of Popular Tradition. "Journ. Amer. Folk-Lore," vol. vii. (1894), pp. 1-14.

36. An Iroquois Condoling Council: A Study of Aboriginal American Society and Government. "Trans. Roy. Soc. Canada," sec. series, vol. i. (1895), sect. ii. pp. 45-65.

37. An International Scientific Catalogue and Congress. "Science," n. s. vol. i. (1895), pp. 324-326.

38. The Schuylkill Gun and its Indian Motto. "Amer. Antiq." vol. xviii. (1896), pp. 24-28.

39. Iroquoian Philology. Ibid. pp. 246-247.

40. Four Huron Wampum Records. A Study of Aboriginal American History and Mnemonic Symbols. "Journ. Anthr. Inst." vol. xxvi. (1897), pp. 221-247.

41. Indian Wampum Records. "Pop. Sci. Mo." vol. i. (1897), pp. 481-486.

Mr. Hale also reviewed many books of a linguistic and anthropologic nature for "The Critic" and other literary journals. In the Bureau of Ethnology at Washington is Mr. Hale's manuscript of thirty pages — belonging to the year 1879 — entitled "Vocabulary of the Tutelo, with Remarks on the Same."

*Alex. F. Chamberlain.*

## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

**ALGONKIAN.** *Blackfoot.* To the "American Anthropologist" (vol. ix.) for August, 1896, Mr. G. B. Grinnell contributes a brief account of "Child-Birth among the Blackfeet" (pp. 286, 287). Points of interest are the prayers of the midwives and the painting of the new-born child red. — In the "Transactions of the Canadian Institute" (vol. v.) for October, 1896, besides a sketch of the "Blackfeet Language" (pp. 128-165), Rev. John Maclean has articles treating of "The Gesture-Language of the Blackfeet" (pp. 44-48), and the "Picture-Writing of the Blackfeet" (pp. 114-120). Mr. Maclean gives details of gestures and adds: "Distinct from the gesture-language proper, there exist several methods of communication, as by the arrangement of fires on the prairies in times of war, or when travelling, the various modes of the curling smoke being used to convey different messages, and piles of stones on the prairie marking distances, or indicating some notable event. The Indians' system of telegraphy includes different modes of riding on horseback, motions of blankets, and the use of looking-glasses." The main part of the article on "Picture-Writing" consists of the autobiography of "Many Shots," a Blackfoot, as pictured on the hide of a steer. The author remarks *en passant*: "An Indian can describe upon the ground with a piece of wood, as I have seen them do, the geographical features of the country and various routes."

*Micmac.* In a "Mélange of Micmac Notes," in the "Proc. Amer. Assoc. Adv. Sci." vol. xlv. (pp. 257, 258), Mr. Stansbury T. Hagar treats briefly of measures for canoes, counting, the sweat-house, the "song of need," the "dance of thanks," etc.

*Ojibwa.* "Certain Shamanistic Ceremonies of the Ojibwas" is the title of a brief article by Harlan I. Smith in the "American Antiquarian" for September, 1896 (pp. 282-284). It deals chiefly with "soul-catching" by the shamans of the Ojibwas of Saginaw Bay. In the "Proc. Am. Assoc. Adv. Sci." vol. xlv. (pp. 255, 256), Mr. Smith gives in abstract "An Ojibwa Transformation Tale," — the familiar legend of the Robin.

*Passamaquoddy.* In the "National Geographical Magazine" (vol. viii.) for January, 1897 (pp. 16-24), Dr. A. S. Gatschet has an interesting essay entitled "All Around the Bay of Passamaquoddy, with the Interpretation of its Indian Names of Localities." Origins and meanings of some thirty place-names are given, the most noteworthy being: Norumbega (= Penobscot, *nalambígi*; Passamaquoddy, *nala-bégik*, "still-water stretch") and Passamaquoddy (= Passamaquoddy, *peskëdëmakádi*, "pollock plenty").

**ATHAPASCAN.** *Carrier.* Rev. A. G. Morice, whose contributions to Tinné sociology and linguistics have been of such marked value, publishes in the "Transactions of the Canadian Institute" (vol. v.) for October, 1896 (pp. 1-36), "Three Carrier Myths," with notes and comments. These tales — "Pursued by the Mother's Head," "The Burning Down of a Country," and "Made Celestial" — are from the Carrier Indians of British Columbia, and though the English version only is given, the statement of Father Morice, "I speak Carrier more fluently than English, or even my native French," shows that the translations can be relied upon as accurately rendering the aboriginal thought-content. In the first myth figure a woman (killed by her husband after she has had connection with two serpents) and her two children, outcasts and wanderers; while the conclusion is the familiar Athapaskan deluge-myth. The pursuit of the children by the mother's head, and the casting of obstacles behind them, open the way to a wide field of comparisons. The second myth really tells how the woodpecker "got the end of his tail burned, so that it is to this day coal-colored." The third myth tells of a virgin who gave birth to four pups (three male, one female), who, after some adventures, were translated to the skies and became the group of Orion; the old woman, who had caused them (for deceiving her) to go up into the sky, being also translated (by their mother) into the morning star.

*Navaho.* In the "Land of Sunshine" (Los Angeles), vol. v. No. 5, October, 1896, Dr. Washington Matthews writes of "Songs of the Navahoes."

**BRITISH COLUMBIA.** In the "Bulletin of the American Geographical Society" (vol. xxvii. 1896) Dr. F. Boas has a general article on "The Indians of British Columbia."

**IROQUOIAN.** To the "Proc. of the Amer. Association" (vol. xlv.) Mr. J. N. B. Hewitt contributes (pp. 241-250) an interesting and valuable paper on "The Cosmogonic Gods of the Iroquois." Among the deities discussed — etymologies of their names being given — are Tha-ro"-hya-wă"-ko", E-yă'-ta-hě"-tsik, Yoskehă', Tawiskara', Hî'-no", Ra-wěñ-nî'-yo'. Aataentsic ("she of the swarthy body") is interpreted as "the goddess of night and the earth;" Yoskehă' ("dear little sprout"), as the god of life and growth; Tawiskara' ("the ice one"), as the opponent of Yoskehă'; Ra-wěñ-nî'-yo' ("the great-voiced"), as the great god of thunder. In the same publication (p. 257) Rev. W. M. Beauchamp has an abstract of a paper on "An Iroquois Condolence."

**KWAKIUTL.** In the "Internationales Archiv für Ethnographie" (Bd. ix. 1896), Dr. F. Boas publishes (Suppl. pp. 1-9) some "Songs of the Kwakiutl Indians" of British Columbia. The texts (in

Kwakiutl) are given of two children's songs, three love-songs, a song for a game of cat's cradle, two prayers to the sun, and three war-songs. Of most of them the tunes also are given, as recorded by Prof. J. C. Fillmore on the phonograph, and by Dr. Boas as written down from the singing of the Indians themselves. — The "Sixth Report on the Indians of British Columbia" (Brit. Assoc., Liverpool Meeting, 1896), by Dr. Boas, is devoted chiefly to ethnographic and linguistic notes on the Kwakiutl (pp. 1-12, 17-18); shamans (texts and translations of five songs are given), birth-customs and superstitions, burial ceremonies and superstitions, games and folk-lore, being all briefly discussed. — In a pamphlet of nine pages (Berlin, 1896), entitled "Die Entwicklung der Geheimbünde der Kwakiutl-Indianer," the same authority treats of the origin and development of secret societies among these Indians.

NORTHWEST COAST. In the "American Antiquarian" (vol. xviii. 1896) Mr. James Wickersham writes briefly of "Some Northwest Burial Customs" (pp. 204-206); and in the same periodical (pp. 274-276) Mr. James Deans tells "What Patlatches are" and "When Patlatches are observed" (pp. 329-331). — In "Science" (n. s. vol. iv.) for July 24, 1896, Dr. F. Boas discusses (pp. 101-103) "The Decorative Art of the Indians of the North Pacific Coast," coming to the conclusion that "there are a great number of cases of decoration which cannot be considered totemistic, but which are either symbolic or suggested by the shape of the object to be decorated."

PUEBLOS. *Moki*. The Snake Dance of the Moki is the subject of a brief article by C. Marsillon — "Les Indiens Moki et leur danse de serpent" — in "Nature" (Paris), vol. xxiv. (1896), pp. 387-391. — "The Ornithological Vocabulary of the Moki Indians," by Dr. E. A. Mearns, in the "American Anthropologist" (vol. ix.) for December, 1896 (pp. 391-403), is a most valuable and interesting contribution to the zoölogy of these Indians. The names of some 225 species and varieties of birds in Moki are given, with the proper ornithological appellations and a few etymologies. A short vocabulary of general terms relating to bird life and nature is also included. Dr. Mearns remarks: "In the accompanying list I have included all species of Arizona birds for which I could obtain any name, although some of them were manifestly coined at the moment. The bird was invariably held in hand, or, whenever possible, shown to them alive, at the time its Moki appellation was transcribed." — Ethno-botany receives a noteworthy addition in the paper of Walter Hough, "The Hopi in Relation to their Plant Environment," in the same journal for February, 1897, pp. 33-43. Mr. Hough gives the Indian names and uses of 144 species of plants ("there are probably

not over 150 indigenous species in the environment"), distributed as follows: Agriculture and forage, 11; arts, 16; architecture, 4; domestic life, 10; dress and adornment, 6; folk-lore, 10; food, 40; medicine, 29; religion, 18. The following observation of the author is interesting: "There is quite a contrast between the vegetarian Hopi and the meat-eating tribes like the Apache and Navaho; and the contrast extends to physique and character, to roving and sedentary life, to agriculture and hunting, and to skill in the arts. This also points to the distinct origin of the Hopi under more favorable culture."—Another very valuable paper is that of Dr. J. W. Fewkes on "Tusayan Totemic Signatures" (illustrated), in the "American Anthropologist" for January, 1897 (pp. 1-11). Figures and explanations are given of 116 totemic signs; and doubtless, as Dr. Fewkes suggests, new light will be thrown by these upon the pictographs of the region in question. This branch of the Shoshonean family seems to be vouchsafed increased and improved attention. (See Uto-Aztecan.)

*Tañoan.* In the "Land of Sunshine" (vol. iv.) for May, 1896, Prof. J. C. Fillmore publishes "Two Tigua Folk-Songs" (illustrated).

*Zuñi.* F. H. Cushing's "Outlines of Zuñi Creation Myths" (see "Journal of American Folk-Lore," vol. ix. pp. 233-235), occupying pages 320-447 of the "Thirteenth Annual Report of the Bureau of Ethnology," is by far the most valuable addition of the year to the literature of the Pueblos.—Of general interest are the following: S. D. Peet's "A Study of the High Cliff-Dwellings and Cave-Towns," in the "American Antiquarian" (vol. xviii. pp. 285-302); de Nadaillac's "Les Cliff-dwellers," in the "Revue des questions scientifiques" (Louvain), vol. x. (n. s.), 1896, pp. 353-414; Peet's "Early American Explorations among the Pueblos," in the "American Antiquarian," vol. xviii. (1896), pp. 228-245; and "The Stone Idols of New Mexico; a description of those belonging to the Historical Society" (Santa Fé, 1896), a pamphlet of 12 pages.—A paper of great value is Mr. F. W. Hodge's "Pueblo Indian Clans" in the "American Anthropologist" for October, 1896 (pp. 345-352), replete with details of interest. The names and distribution of the various clans are given in alphabetical as well as tabular form. The number of persons to a clan is stated to average as follows: Tewa, 12.9; San Juan, 24.77; Santa Clara, 15; San Ildefonso, 5.1; Nambe, 7.18; Tesuque, 22.75; Hano, 20.12; Zuñi, 124.69; Jemez, 38.9; Sia, 6.62; San Felipe, 25.18; Cochiti, 6.15; Santa Ana, 36.14; Acoma, 40.43; Laguna, 63.5 (average of Keres, 31.07).

*SALISHAN.* In the "Bulletin of the American Museum of Natural History" (vol. viii.) for November 20, 1896, Mr. James Teit publishes, edited by Dr. Boas, "A Rock-Painting of the Thompson



**River Indians, British Columbia.** This pictographic record is of great value: "According to the custom of the Thompson River Indians, who form a branch of the Salishan family, girls on reaching maturity must retire to the hills, where they undergo a long ceremony of purification, and make offerings to secure good luck. At the end of this period they record their offerings and the ceremonies that they have performed on a boulder." Such a rock-painting is here discussed.

**SIOUAN.** Two notable contributions to the literature of the Siouan tribes are Miss Alice Fletcher's elaborate essay on "The Sacred Pole of the Omaha Tribe," in the "Proceedings of the Amer. Assoc. Adv. Sci." (vol. xlv. pp. 270-280), and the late Rev. J. Owen Dorsey's account of "Omaha Dwellings, Furniture, and Implements," forming pages 262-288 of the "Thirteenth Annual Report of the Bureau of Ethnology."

**TAÑOAN.** See *Pueblos*.

**TARASCAN.** In the "American Anthropologist" (vol. x.) for February, 1897, Prof. Frederick Starr discusses some "Stone Images from Tarascan Territory, Mexico" (pp. 45-47), pointing out the "occurrence in Tarascan territory of stone figures with upraised faces, of the same type as the Tennessee figures" (given in Thruston's "Antiquities of Tennessee"). The upturned face, Professor Starr inclines to think, indicates adoration. — A notable addition to Tarascan literature is: "de la Grasserie, Raoul et Nicolas Leon. Langue Tarasque: grammaire, dictionnaire, textes" (Paris, 1896, 293 pp.).

**TLINKIT.** A work of general interest is: Knapp, Frances, and Reta L. Childe, "Thlinkets of Southeastern Alaska" (Chicago, 1896, 197 pp.).

**TSIMSHIAN.** In his "Sixth Report on the Indians of British Columbia," B. A. A. S., 1896), Dr. F. Boas has a few notes (pp. 12-14) on the "Houses of the Tsimshian and Niska' Indians."

**UTO-AZTECAN.** *Mexico.* Among the articles of general interest may be mentioned: Opel's "Die altmexikanischen Mosaiken," in "Globus" (vol. lxx. pp. 4-13); Hartman's "Indianer i nordvestra Mexiko," in "Ymer" (Stockholm), 1895-96, pp. 272-290; and Seler's "Götzendienerei in den heutigen Indianern Mexikos," in the "Internat. Arch. f. Ethnographie," Bd. ix. (1896), pp. 367-370. Not much can be said for the article of E. Beauvois, "Pratiques et institutions religieuses d'origine chrétienne chez les Mexicains du moyen âge," in the "Revue des questions scientifiques" (Louvain), vol. x. (2. s.), 1896, pp. 166-211. — By far the most valuable publication of the past year is the Duc de Loubat's edition of the Vatican Codex, "Codice Messicano. No. 3773" (Roma, 1896).

*Ute.* In the "Popular Science Monthly" (vol. 1.) for December, 1896 (pp. 201-214), Mabel L. Miller writes of "The So-called California 'Diggers,'" treating of manners and customs, industries, implements, marriage, childbirth, sweat-dances, medicine, religion, burial customs, legends, etc. Interesting is the myth of the dead pine-tree in Homer Lake that turns around once every year "when a great water spirit imprisoned in its base raises its head to take a look at the world." — In the "American Anthropologist" (vol. ix.) for July, 1896 (pp. 237-244), Mr. Verner Z. Reed describes in detail "The Ute Bear Dance," the chief social affair of these Indians. The author "attended and participated in the annual Bear Dance of the Ute Indians, held in March, 1893, by the Southern Ute tribe in their reservation in Colorado." The article is illustrated with several reproductions of photographs.

ZUÑI. See *Pueblos*.

#### CENTRAL AMERICA.

MAYA. In "Globus" (vol. lxx. 1896, pp. 37-39), E. Förstemann writes briefly of "Neue Mayaforschungen." — A very important volume for the student of Mayan linguistics and folk-lore is Dr. Otto Stoll's "Die Sprache der Ke'kchí Indianer" (Leipzig, 1896, viii-221 pp.), which forms the second part of his work on the Maya languages of the Pokom group.

NICARAGUA. In the "American Antiquarian" (vol. xviii. 1896), Mr. John Crawford publishes (pp. 269-273), "A Story of the Amerique Indians of Nicaragua."

#### SOUTH AMERICA.

ARAUCANIAN. Dr. Rodolfo Lenz continues the publication of his valuable and interesting "Estudios Araucanos," appearing originally in the "Anales de la Universidad de Chile." No. 4, "Trozos menores en Picunche i Huilliche" (Santiago, 1896, pp. 117-126), consists of an account of the "Threshing Festival" of the Indians of Collipulli, told in the Picunche dialect with translation; a historical episode of the War of Independence, told in the Huilliche dialect of Osorno, with translation; an account of the eruption of the volcano Calbuco, told in the Huilliche dialect, with translation; "The Arrival of the Stranger;" and the "Song of the Drunken Man," in the Huilliche dialect, with translation. It would seem that these festivals were wont to be accompanied with sexual orgies, and the threshing song hardly bears translation. No. 5, "Diálogos en Dialecto Pehuenche Chileno" (Santiago, 1896, pp. 127-175), is made up of 345 sentences in Pehuenche, with translation into the Spanish, the report of a conversation with an Indian named Calvun in Febru-

ary, 1896. No. 6, "Cuentos Araucanos referidos por el Indio Calvin" (Santiago, 1896, pp. 177-219), contains thirteen animal tales in Pehuenche and Spanish, with explanatory notes: "The Vulture," "The Vulture and the Fox," "The Fox and the Hornet," "The Fox and the Tiger," "The Fox and the Thrush," "The Bird called 'Caminante,'" "The Fox, Lion, and Armadillo," "The Free Colt and the Mule," "The Golden Chicken," "The Tiger and the Fox." — Perhaps the most interesting of all Dr. Lenz's publications is his "Araukanische Märchen und Erzählungen, mitgeteilt von Segundo Jara" (Kalvun), Valparaíso, 1896, 72 pp. 8°. After a general ethnographic introduction come: Mythologic Tales (pp. 15-36); Animal Tales (pp. 37-47); Tales of European Origin (pp. 48-57); various stories and tales (pp. 58-65); The Song of Mariñamko (p. 65); and The Woman's Song (pp. 65, 66). The Spanish-Indian version (No. 6) must be referred to constantly, since, in the German collection, no Indian texts are given. Though the mythological tales are of pure Araucanian origin, and some of them quite old, they all bear more or less evidence of the Spanish Conquest and its results. The animal tales exhibit the usual transference of men's actions and passions to the lower creation. The two tales of European origin, "The Three Sisters" and "The Three Brothers," date from perhaps the last century, told probably by some Spanish soldier to his Indian wife.

ARGENTINE, ETC. J. B. Ambrosetti continues his studies of the aborigines of the Argentine Republic. In "Globus" (vol. lxi. 1896) he discusses (pp. 155-158) the "Grottenbilder (Cave Pictures) of Cara-huasi." — Another useful paper is the study of the serpent symbol on Calchaqui burial pottery, — "El simbolo de la serpiente en la alfareria funeraria de la region Calchaqui" (Buenos Aires, 1896, 14 pp.). — "The Tiger Indian" ("La legenda del Yaguareté-Aba," Buenos Aires, 1896, 16 pp.), of which another account — "Yaguareté-Aba. Der Werwolfglauben bei den südamerikanischen Indianer" — appears in "Globus" (vol. lxx. 1896, p. 272), is an interesting contribution to werwolf-literature. — In linguistics Ambrosetti publishes an account of the languages of the Kaingangue group, — "Studio de las lenguas del grupo Kaingangue (Parana)," Buenos Aires, 1896, 52 pp. — In the "Archivio per l'Antropologia" (vol. xxvi. 1896) Prof. Paolo Mantegazza discusses (pp. 61-68), under the title, "Gli Indiani Calchaqui e le ultime scoperte etnologiche dell' Ambrosetti nell' Alto Paraná e nella Provincia di Salta, Republica Argentina," Ambrosetti's latest discoveries. — A general work of some pretensions is D. Granada's "Reseña historico descriptiva de antiquas y modernas supersticiones del Rio de la Plata" (Montevideo, 1895, 500 pp. 8°), an account of ancient and modern superstitions of the Rio de la Plata.

**BRAZIL AND GUIANA.** In the "Mem. Soc. Geog. Ital." (Roma), vol. vi. (1896), G. Boggiani publishes (pp. 237-293) a study of the Caduvei of the Matto Grosso, — "I Caduvei: studio intorno ad una tribù indigena dell' Alto Paraguay nel Matto Grosso (Brasile)." — As a reprint from the "Revue de Linguistique" appears an account of the Galibis, with a vocabulary of their language, — "Biet, Antoine. Les Galibis. Tableau véritable de leurs mœurs, avec un vocabulaire de leur langue. Revu et publié par Aristidé Marre" (Paris, 1896, 110 pp.).

**PERU.** Peruvian mythology and folk-lore receive a considerable addition to their literature in F. Diune's "Légendes péruviennes" (Tours, 1896, 107 pp.).

#### GENERAL.

**ARCHÆOLOGY AND HISTORY.** In the "Parkman Club Publications," No. 4 (Milwaukee, 1896), Mr. F. T. Terry has an article (pp. 59-82), "The Aborigines of the Northwest: a Glance into the Remote Past." — Prof. John Campbell's "Aboriginal American Inscriptions in Phonetic Characters," in the "Transactions of the Canadian Institute" (vol. v. 1896, pp. 53-63), is another of this author's fanciful creations.

**ARTS AND INVENTIONS.** The following articles are all careful studies of great interest and value: Fowke, G., "Stone Art" ("Rep. Bur. Ethnol." xiii. pp. 57-178); Mason, O. T., "Primitive Travel and Transportation" ("Rep. U. S. Nat. Mus." 1894), Washington, 1896, pp. 237-293); McGuire, J. D., "A Study of the Primitive Method of Drilling" (Ibid. pp. 623-676).

**ETHNO-BOTANY.** In the "American Journal of Pharmacy" (vol. lxvii. 1896), V. Havard has a brief account of "Drink Plants of the North American Indians" (pp. 265-268).

**ETHNOGRAPHY, ETHNOLOGY, SOCIOLOGY.** A book of great interest and permanent value to the folk-lorist is Ernst Grosse's "Die Formen der Familie und die Formen der Wirthschaft (Leipzig, 1896, vi-245 pp. 8°)." — Useful also is the following: "Untrodden Fields of Anthropology: observations on the esoteric manners and customs of semi-civilized peoples, being a record by a French army surgeon of thirty years' experience in Asia, Africa, and America" (Paris, 1896, 2 vols.).

**GAMES.** In an article "On American Lot-games as Evidence of Asiatic Intercourse before the Time of Columbus," in the "Intern. Arch. f. Ethnogr." (vol. ix. 1896), Dr. E. B. Tylor enters (pp. 55-67) upon a by no means successful attempt to use *patolli* and kindred games as evidence of the Asiatic origin of certain aspects of American Indian culture.

**MEDICINE.** In the "American Antiquarian" (vol. xviii.) for September-October, 1896, Mr. J. H. McCormick discusses "The Psychological Development of Medicine."

**SONGS, ETC.** In the "Proc. Amer. Assoc. Adv. Sci." (vol. xlv.), Miss Alice Fletcher has (pp. 281-284) a brief general article on "Indian Songs and Music."

**SYMBOLISM.** In the "American Antiquarian" (vol. xviii. 1896), Rev. S. D. Peet treats of "Astronomical Symbols in America" (pp. 174-189). — To the "Proceedings of the American Association" (vol. xiv.), Prof. F. W. Putnam and Mr. C. C. Willoughby contribute a detailed and illustrated (pp. 302-322) paper on "Symbolism in Ancient American Art." — In the "American Anthropologist" (vol. x.) for February, 1897, Mr. F. S. Dellenbaugh discusses (pp. 48-53) "Death-Masks in Ancient American Pottery."

The year 1896 will be notable, in the history of the literature of American Folk-Lore and Mythology, for the appearance of the third thoroughly revised edition (Philadelphia, 1896. 11, 13-360 pp. 8vo) of Dr. D. G. Brinton's "The Myths of the New World. A Treatise on the Symbolism and Mythology of the Red Race of America," — a work that has long been and always will be a standard and inspiring book.

*A. F. C.*

## FOLK-LORE SCRAP-BOOK.

A VOODOO FESTIVAL NEAR NEW ORLEANS. — A reporter of the New Orleans "Times-Democrat," June 24, 1896, gives an account of an expedition in search of the Voodoo orgies said to be still occasionally kept up in that city on St. John's Eve. The writer says that, although twenty years ago any person might easily have witnessed the dances, in these later years the celebration has taken on so much secrecy that the police are incredulous of the existence of any such thing. A physician, however, who had occasion to treat a colored female servant, was able to obtain from her directions as to the locality of the meeting, and in company with this person describes his adventures, the scene being on Bayou St. John. The reporter affirms that he was able to witness the ceremonies from concealment in neighboring rushes. These rites consisted in building a large fire, in dance on the part of a central personage, the destruction of a black cat, and its devouring raw. The scene concluded with an orgie, in which the savage actors ended by tearing off their garments. Such is the theatrical description, given with various adornments, and with the words of a song said to be chanted on the occasion: "Au joli cocodri — Vini gro cocodri — Mo pas ouar cocodri zombi! — Yo! Ya! Colombo!"

SUPERSTITION RELATING TO CROSSED FEATHERS. — It is somewhat singular to find in a French journal, a recent number of "*Le Journal d'hygiène*" (our correspondent does not furnish indications as to the number), mention of a superstition said to belong to the population of a town in Michigan, of Dutch extraction, named Graafschap. In case of sickness resisting all efforts of physicians, the difficulty is attributed to the machinations of a devil supposed to reside in feathers. The feather pillows and feather beds of the village are then examined, and, if any feathers are found crossed, these are thrown into the fire, as connected with the diabolical agency. In one of these examinations, the wind having dispersed the feathers, consternation resulted; and at the time of the writer's observation it was usual to plunge into boiling water any hen or goose found to exhibit on its body crossing feathers. So gravely states the French correspondent.

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NOTES AND QUERIES.

CERTAIN CANADIAN SUPERSTITIONS. — The following sayings were jotted down while teaching one summer in a Canadian settlement in the far West. They are a very provincial people. I found Irish, Scotch, and French Canadians coming from widely separated parts of Canada to have the same accent and use the same words, phrases, and sayings. There seems to be something distinctively Canadian about their use of food stuffs, manner of cooking, keeping house, plan of buildings, and general appearance of their farms.

Their folk-tales are mostly Irish and Scotch. They believe in luck and lucky and unlucky days ; signs and dreams ; charms, omens, and presentiments. Friday is considered an unlucky day and many will not begin any work on that day. Wednesday is thought to be a lucky day. For a woman to call on New Year's Day brings bad luck. To have three lights burning on a table at the same time is a sign of bad luck. A common saying among them is, —

A whistling girl and a crowing hen  
Always come to some bad end.

In this case the hen should be killed because it foretells bad news. To kill a cat or break a mirror foretells seven years of bad luck.

A curious belief among them is that pork will shrink in cooking if the animal is killed when the moon is on the decline. Therefore every one kills pigs when the moon is new.

Then they believe in dreams. To dream of muddy water foretells trouble or sickness ; to dream of fire is a sign of hasty news. One woman tells me that when she dreams of fire she always hears of a death in the direction of the fire. To dream of those who are dead insures news from far-off living friends. They say that "dreams go by opposites."

One old Irish lady whom I knew always took three sips of water in the name of the Trinity as a charm for hiccoughs. She also used a charm for nose bleed which I cannot now recall. For a bird to fly against a window is an ill omen, or for a black cat to come to one's house.

Many of their sayings in regard to marriage are peculiar. A bride should not work on her own wedding dress ; she should take some salt on her wedding journey to insure good luck. For the bride to carry silver during the ceremony is a safeguard against poverty. As is everywhere common, she should also wear —

Something old and something new  
Something borrowed and something blue.

It is a common belief among the Irish that some are born to see the supernatural. Many of their sayings and beliefs in regard to sickness, death, and burial are peculiar. They believe that if a person who is dangerously ill is better on Sunday it is a sure sign he is going to die. A limp corpse foretells another death. A Scotch and Irish Canadian woman told me she never knew this sign to fail. They say that deaths are more liable to occur on Saturday night. No one could tell why, but all thought such to be the case. An Irishman to whom I am indebted for much of my information told me that when his grandfather was dead a woman of the neighborhood who had a child with a birthmark on its face came to the house and wished to rub the hand of the dead man over the mark. After doing so the mark disappeared. My Irish friend believed that a corpse possesses some healing virtues. He also told me that the "Banshees," little women who are always combing their hair, follow those of pure Celtic stock and cry when one is going to die. The friends of the person can hear them, but no one else. One of their sayings is : —

Happy is the corpse that the rain rains on,

believing that such a person is in heaven. They say that the next funeral will come from the direction of the side of the grave on which they first strike when filling it after the coffin is lowered. An old lady whom I knew had her shroud made for several years before she died, and always entertained visitors by showing it.

*Alice M. Leeson.*

FOREST RIVER, NORTH DAKOTA.

FOLK-MEDICINE AMONG PENNSYLVANIA GERMANS. — In households which pin their faith to the skirts of medical science, this is indeed a trying time. Not so, however, among the Pennsylvania Germans, for they are, if not superior to, at least independent of all schools of medicine old and new.

In every community where dwell these descendants of the Fatherland are found several elderly women who practise the art of "powwowing." As a usual thing, each person cures one special disease, keeping the method of treatment a profound secret.

Powwowing proper consists in the secret use of an incantation or charm, accompanied by appropriate movements. These charms are highly valued and may not be lightly dealt with. They lose their virtue if a woman tells them to another woman, but a woman may tell them to a man or a man to a woman. As I know but one man who powwows, one must believe that Pennsylvania Dutch women, unlike their sisters, are able to keep a secret.

The method of treatment is as follows: In curing a case of erysipelas, for instance, the practitioner, if she may be so called, enters the patient's presence with a skein of red woollen yarn. With this she takes careful measurements about the head, chest, and limbs. During the process she "says words" — that is, repeats the charm in an undertone, so low that neither patient nor bystanders can distinguish their meaning. As the names of the Trinity usually form a part of the charm, I judge this is why it is so called.

She then takes the red woollen threads, on which the measurements are indicated by knots, and smokes them in a barrel over a fire, after the primitive fashion of curing hams — curing her patient at the same time.

Should the patient fail to recover, he may be subjected to another mode of treatment. Erysipelas is also called wild fire. The method of treatment as given to me is thus: —

"Take fire and pass around three times, saying each time these words: 'Tame fire, take away wild fire.' Say them morning, night, and morning."

There are those who "blow out" burns, as it is called. This is firmly believed in by many people who claim to be otherwise free from superstition.

"The blessed Virgin went over the land.

"What does she carry in her hand?

"A fire-brand.

"Eat not in thee. Eat not further around. In the name of the Father and of the Son and of the Holy Ghost. Amen."

So saying these words, stroke slowly three times with your right hand



over it, bending the same downward one, two, and three times; and blow three times, each time three times."

One more will serve to show the character of these incantations.

"For stopping of blood. Pass around the place with finger or hand, saying these words three times. — "Christ's wounds were never bound. In the name of the Father and of the Son and of the Holy Ghost. Amen."

Children's diseases are almost always treated thus. This is especially true of what is called "the go-backs," commonly known as child's consumption. This seems to me a most descriptive term, for under the influence of this disease the child literally "goes back" — grows thin and pale, loses appetite and vigor. It appears scarcely rational, then, to pass the long-suffering infant *backwards* through a horse-collar, which is still warm from wear. (Why not reverse the process?)

The horse-collar, however, is said to be the modern and homely substitute for the "holed stone" of the Druids.

I think the same method is used when the child is "liver-growed." What this mysterious term indicates I have never been able to understand. The most intelligible explanation I have ever received is that the child's liver grows fast to its back-bone.

This is not strictly powwowing, being unaccompanied by "the words," nor are the following remedies.

The "go-backs" is also cured by measurements, as in erysipelas, and the strings are hung on a gate which is in constant use. As they wear away, recovery progresses. Croup is banished by taking a lock of hair from the crown of the child's head. A hole is bored in a tree, the hair inserted, a plug of wood driven in and cut off close to the bark. When the child grows as tall as the plug is in the tree, he will be free from croup.

Tetter is cured by washing the face in May-dew, while a charm is repeated; shingles, by sprinkling the affected parts with blood from a recently amputated black cat's tail.

The old custom of carrying potatoes and "buckeyes" in the pocket for the relief of rheumatism is too widespread to repeat. The placing of a razor beneath the sheet where the affected joint will rest is not so common, but quite as reliable.

Still another cure for erysipelas is this. Kill and cut open a dog, place the feet in the cavity upon the entrails. An heroic remedy, surely.

Quinsy is cured by binding a toad upon the throat. For this purpose, neighboring cellars are searched and a *yellow* toad found — that is, one bleached by living in darkness. I have been told of one case in which the toad turned green in fifteen minutes and died in thirty. The cure is vouched for.

The people who believe in these remedies are by no means densely ignorant, though I suppose we must grant that they are superstitious. Among the adherents to this manner of healing are ministers, teachers, and acute men of business.

Among the younger people of this class, there is a not uncommon attitude of disbelief; but in continued illness they are likely to revert to the old methods brought by their remote ancestors from Germany, held for

several generations in Pennsylvania, and by no means left among the mountains at the time of the emigration to the West.

*Emma Gertrude White.*

EVANSTON, ILL.

THE TALE OF THE WILD CAT: A CHILD'S GAME. — The person who tells the tale of the Wild Cat has a slate and pencil, or a piece of paper and lead pencil, and begins thus: Once there was an old man who built himself



'Then he put a

have two rooms.

room. Then he put a chimney he planted some grass beside he thought it would be nice to his milk, butter, etc., near his built a dairy near the house. This is the dairy. Then he

partition in it so

Then he put a

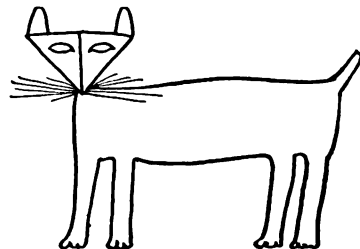


as to window in each each room. Then



put a path to the dairy. Well, one night he heard a noise, and thought it was at the dairy, so he went out of his house and fell down thus; ran on again, fell

again; ran on again, fell again; climbed up every time. Fell again, climbed up again, ran up to the dairy, and found it was only a wild cat, and this is the wild cat. Of course, when one draws it one tells the story and draws it *at the same time*, not as I have done in seven or eight drawings. Children of less than ten will enjoy it. These diagrams (to dignify them by such a title) might be improved upon, but they are very rude primitive drawings at any rate. I will try another way. Draw 1st. 2d. 3d. 4th. 5th. 6th.



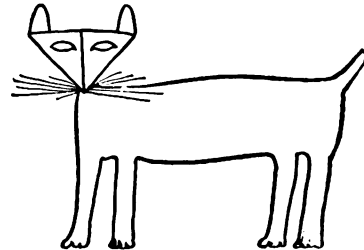
1st fall. 2d.

3d. 4th.



7th. Dairy path.

8th. The four falls.



1st. 2d.

3d. 4th fall.

And, after all, only a wild cat, as you see.

BALTIMORE, MD.

MAUD G. EARLY.

THE ST. KITTS MIRACLE PLAY. — In No. XXXV., vol. ix., page 296, at the suggestion of Mr. C. C. Bombaugh, of Baltimore, Md., was pointed out the literary origin of the words given by Mr. A. M. Williams as employed in this play. It would be of interest to obtain information as to the manner in which such maskings are kept up in other British colonies. At the time of the New Year, performances of a character more or less saturnalian were not long ago common in most American cities; the memory of living persons might furnish information. The custom of masking is said here and there to have been extended even to festivals distinctively American, such as Thanksgiving; but I am not aware of any printed report concerning such customs.

W. W. N.

## LOCAL MEETINGS AND OTHER NOTICES.

ANNUAL MEETING, 1897. — The Ninth Annual Meeting of the American Folk-Lore Society has been appointed to be held in Baltimore, Md. December 28, 1897.

BOSTON. — *Friday, November 20.* The regular meeting was held at the residence of Drs. Emily and Augusta Pope, 163 Newbury Street. In the absence of Prof. F. W. Putnam, Mr. Dana Estes, Vice-President, presided.

Dr. Daniel G. Brinton, of Philadelphia, had been expected to lecture on "The Psychic Origin of Myths," but owing to a rearrangement of the dates of his lectures in Providence, R. I., was unable to be present. After reading Dr. Brinton's note of explanation, Mr. Estes introduced Mr. W. W. Newell, who read a paper on "The Holy Grail." Mr. Newell gave an account of the earliest forms of the tales connected with the Grail, especially the Perceval of Crestien of Troyes, and the Parzival of Wolfram of Eschenbach. Mr. Newell regarded the stories relating to this theme as literary, not traditional, and was of opinion that they all depended on the poem of Crestien. The Grail, therefore, had never belonged to folk-lore, properly so called, that is, to traditional literature. The form of the legend in which it is connected with Galahad was later, and this personage an invention of the end of the twelfth century.

*Friday, December 18.* The regular meeting was held at the residence of Mrs. W. B. Kehew, 317 Beacon Street. Professor Putnam presided, and the paper of the evening was given by Mr. Frederick S. Arnold, of Cambridge, on "The Gypsies." Mr. Arnold has carefully studied the Gypsies living in the Eastern States; learned their language, and frequently visited them, staying in camp with them, and observing their customs. In his paper he traced the origin of many of their curious beliefs and sayings. At the close of Mr. Arnold's paper, Miss Charlotte Hawes gave the result of some of her observations of the Gypsies of Hungary, and played some pieces of Gypsy music on the piano. Further musical illustrations of Gypsy music were given by two members of a woman's orchestra on the piano and violin.

*Friday, January 22.* The regular meeting was held at The Charlesgate, by invitation of Mrs. Le Brun, Miss Cornelia Horsford, and Miss Ellen Chase. Professor Putnam presided, and Mr. W. W. Willoughby gave his paper (illustrated with diagrams) on "An Analysis of the Decorations upon Pottery of the Mississippi Valley." Mr. Willoughby showed that many of the symbols, from which were evolved the artistic designs upon this pottery, have been in use among various tribes within the historic period. While the interpretation of the same sign among different tribes is not always the same, the different meanings applied to the same symbol usually indicate a common root. Many of these symbols are found in the eastern hemisphere. They may have been evolved independently from nature-worship, or their common existence may indicate more than this. Patient research alone can settle the question.

*Helen Leah Reed, Secretary.*

CAMBRIDGE. — During the season of 1896-97 it was determined to devote most of the time of the Cambridge Branch to a somewhat systematic study of mediæval folk-lore.

*October 31.* The meeting being held on Hallowe'en, a careful analysis of Hallowe'en customs was presented by Mr. R. B. Dixon. The paper was discussed at some length, after which the meeting resolved itself into an enjoyable Hallowe'en party.

*December 1.* Prof. A. R. Marsh, of Harvard University, addressed the Branch on "Some Aspects of Mediæval Folk-Lore." He discussed the development of modern poetry, particularly in the south of Europe; folk-songs connected with certain days, as the first of May; certain popular superstitions; and mediæval animal and flower legends.

*January 12.* Prof. H. K. Schilling addressed the Branch on "Folk-Lore in the Mediæval German Poetry." He depicted the development of itinerant minstrelsy in the Middle Ages, describing animal and plant legends in German folk-song.

*February 2.* Dr. A. C. Garrett read a paper on "A Folk-Tale as the Origin of Chaucer's House of Fame." By a comparison of certain folk-tales, he pointed out that one of the motives of this poem may be taken to have been influenced by these tales.

The meetings of this Branch during the past year have been interesting and well attended.

*Frederick S. Arnold, Secretary.*

CINCINNATI. — After the meeting held in April, 1896, for organizing the Cincinnati Branch, which has already been reported in this Journal, but one other meeting was held in the season, on May 12th. The President, Prof. Charles L. Edwards, read a paper on Bahama negro songs, in which he described the picturesque circumstances under which they originated. In composing these songs, the principle followed is, that the words should suit the rhythm of the tune, without much regard to the meaning. The songs were accompanied by a variety of string instruments, emphasized

by the clapping of hands and stamping of feet. These songs, sung by a quartette of the University Glee Club, furnished an illustration of this kind of music.

*October 13.* Mr. Arthur W. Dunn, Secretary of the University Extension Department, the lecturer of the evening, read a paper on "Folk-Lore in the Service of Ethnology." His doctrine, shown in numerous examples, was that the human mind, under identical or similar circumstances, always tends to act in identical or similar ways, and he considered that the collection of folk-lore had done much in the direction of establishing this law.

*December 7.* Dr. Philipson, of the Hebrew Union College, spoke on the "Diffusion of Folk-Lore." He stated that, as the Jews from the earliest times have been a monotheistic people, there is no peculiarly Jewish folk-lore. They had, however, been the distributors of foreign folk-lore, especially that of India. The collections of fables and tales were noticed, which had through Jewish agency been translated into Spanish and other European languages. He read a song from the Passover evening service, the "Chad Gadya," or One Kid, similar in structure to the House that Jack Built, and probably interpolated into the ritual during the fifteenth century. Two ancient Jewish songs were sung by the students of the Hebrew Union College. A motion was put and carried that the Branch meet monthly instead of every two months.

*December 12.* A paper of Prof. Van Cleve, on negro music, which had been announced for this meeting, was of necessity postponed. Prof. I. U. Lloyd read an original story illustrating numerous negro superstitions. Kissing the hand of a dead person, or entering a house with an axe on the shoulder, were mentioned as perilous. Persons marrying on the last day of the year destroy all prospect of a happy life. Mr. Dabney, a colored musician, discussed the origin of the banjo, and played a number of negro melodies.

The meetings are held at the rooms of the Woman's Club, and are concluded in the tea-room in a social manner. A number of new members have been proposed at every meeting, so that the limit of membership is nearly reached, and it is felt that the Cincinnati Branch is in an excellent condition, with every prospect for future prosperity.

MONTREAL. — *October 12.* The Branch met at the house of Mrs. Robert Reid, 57 Union Avenue, the President, Professor Penhallow, in the chair. Mr. John Reade read an interesting paper on "The Myth of Psyche." After indicating the characteristics of the age in which lived the author, Apuleius, and giving an outline of his literary career, he summarized the contents of the *Metamorphoses*, of which the story of Psyche is one of the episodes. The essayist mentioned some of the many interpretations of the story regarded as an allegory, and finally gave the views as to its meaning which have been expressed by modern students of mythology. Professor Penhallow gave an account of his personal experience in well-hunting with the aid of a sweet-apple bough. The well on which the diviner's skill was exercised was situated in Kittery, Maine, and, though closed for some years, had once been well known in that neighborhood.

Professor Penhallow wished to have it reopened, and had engaged a man to dig at a spot which his memory indicated as correct, when a diviner offered to locate it. Holding the bough with both hands, the angle foremost, he walked slowly over the ground until he reached a certain spot, when all the force he was able to exert seemed insufficient to prevent the twig from dipping toward the ground. Indeed, in the apparent conflict, the stem in his right hand was broken. The water was found, but it is suspected that the diviner's memory assisted as much as his art, of which the implements were exhibited. The evening was concluded with conversation and music.

*November 16.* The second meeting of the season was held at the house of Professor Penhallow, 215 Milton Street, the President in the chair. Mr. Henry Mott read a paper on the McTavish building, long known as "The Haunted House." The traditions of that once famous relic of an older Montreal had been at a previous meeting the subject of conversation, and Mr. Mott had offered to collect all accessible data. Mr. Mott quoted from a paper read by Mr. P. S. Murphy before the Numismatic and Antiquarian Society, in which the reputation of the place was explained as a natural phenomenon.

*December 14.* The meeting was held at the house of Mrs. Stroud, 117 Mackay Street. The usual business was transacted, after which Dr. Drummond read seven unpublished poems, as written in the broken English spoken by French Canadian *habitants*. These will be included in a book to appear during the spring of 1897. Dr. Johnston, who has been engaged in African exploration, treated of the negro folk-lore of Africa and Jamaica.

*January 18.* The annual meeting was held at the house of Mrs. Macdonald, 1160 Dorchester Street. The number of members was reported as forty-five resident and fifteen corresponding. Seven regular meetings were held during the year. An address by the President called forth expressions of interest, and it seemed probable that the Society had before it a year of better work and increased zeal. The election of officers resulted as follows: President, Prof. D. P. Penhallow; Vice-Presidents, Mrs. Robert Reid, Mr. Deacon; Treasurer, Mr. Mulock; Secretary, Miss Blanche Macdonell, 32 Fort Street; Ladies' Committee, Mrs. Penhallow, Mrs. Stroud, Mrs. Nichol, Miss F. Macdonell, Miss A. Van Horne.

As has been mentioned in this Journal, a prize of \$25 was offered by the Branch for the best essay on some subject of Canadian folk-lore. This prize was awarded to Mr. Charles Hill Tout, Buckland College, Vancouver, B. C. The paper was on the Cosmogony and History of the Squamish Indians of British Columbia, and was read at the annual meeting. The paper considered as second in order of merit was on "The Folk-Lore of the Eastern Townships," by Mrs. Noyes, Cawansville, P. Q.

*Carrie M. Derick*, Secretary.

WASHINGTON. — The only organized body for the study of folk-lore is the Folk-Lore Section of the Woman's Anthropological Society. In March was held a "Folk-Lore Evening," at which all resident members of the American Folk-Lore Society were invited to be present and read papers.

Papers were presented by Dr. H. Carrington Bolton, Mr. F. W. Hodge, Miss W. B. Johnston, Miss E. M. Fuller. The meeting was exceedingly successful, both in regard to the character of the papers presented and as to the social reunion which followed. In 1897 it is intended to hold a similar joint meeting.

*Alice C. Fletcher.*

**HARVARD FOLK-LORE CLUB.**—The Harvard Folk-Lore Club is not a Branch of the American Folk-Lore Society, but an independent club organized among the students of the University in 1894.

During the past year the Harvard Folk-Lore Club has been able to make itself known, and its work recognized by the University as a whole, more than in former years. Three lectures, open to the members of the University and the public, have been given under its auspices in the lecture-room of the Fogg Museum. The lecturers and subjects have been as follows: Prof. A. R. Marsh, "Beast Fables in the Middle Ages;" Prof. F. W. Putnam, "The Ethnic Significance of Conventionalism and Symbolism in Ancient American Art;" and Prof. A. F. Chamberlain, of Clark University, "The Mythology and Folk-Lore of Invention."

At the regular meetings of the Club, papers on the following subjects have been read: "Glooskap," "Some Australian Myths," "The Abenaki," "Survivals in Southern France," "Moon Myths," "Ojibwa Myths," "The Crees," "Ojibwa Tales," "Samoyed Tales" and "Copper as a Magic Metal."

The Club has at present an active membership of thirteen, and several corresponding members (former active members who have left the University) in Japan and Hawaii.

The officers for the year are: President, H. H. Kidder; Vice-President, M. L. Fernald; Secretary and Treasurer, R. B. Dixon.

*Roland B. Dixon, Secretary.*

HARVARD UNIVERSITY, March 2, 1897.

**PHILAFRICAN LIBERATORS' LEAGUE.**—Mr. Heli Chatelain, a Councillor of the American Folk-Lore Society, the author of the first volume of its Memoirs, and well known as long a resident in Angola and active in the cause of African education, has for some time been occupied with the plan of a society which should assist in the performance of the duty which America owes towards enslaved Africa. The nature and necessity of this obligation he set forth in a brief pamphlet of "Africa's Internal Slave-trade, and a Practical Plan for its Extinction," printed in 1896. In this document it is pointed out that, at a conference in Brussels, the Powers, in laying down the rules which should govern them in the suppression of the slave-trade and the abolition of slavery, had called for the assistance of special societies organized for the purpose of liberating, settling, and educating the victims of the slave-trade. In response to this summons, the Catholic churches of Europe in one day raised \$100,000, a sum speedily increased to \$300,000. The Belgian Society obtained by one appeal

\$34,000 in addition to its regular contributions. On the other hand, the people of America, far more closely bound to a movement for the succor of Africa, have collected nothing. From the burning words of Mr. Chatelain, who, without personal motive or prospect of advancement, has given health and life to the cause of human brotherhood in Africa, — strange contrast to the brutality too frequently belonging to African explorers, on whose achievements is lavished so much undeserved flattery, — we cannot refrain from citing a few sentences : —

“During my twelve years of unpaid service in the African cause, I have had abundant opportunity to become acquainted with African slavery and slave-trade. I know the roots of the system ; its workings, its fruits. Gangs of slaves, ten, twenty, a hundred at a time, from all parts of the interior, scarred and starved, walking skeletons, picking up dirt to beguile the gnawings of hunger, have again and again passed before my eyes. And I could not help ! In agony of soul, I had to turn away, and try to forget. But the thought of it clung to me ; it preyed on my vitals ; it helped to bring me down to the borders of eternity. But even there the vision kept haunting me by day and by night. . . . Emerging into convalescence, I vowed that, rather than wither under the stare of that vision, I would die, if need be, in the attempt to create in America a League of Liberators, which would achieve for captive Ham what, short-lived and single-handed, I could not hope to accomplish.”

The result of this appeal, of which the project had already been officially indorsed by a resolution of the African Congress held in Atlanta in 1895, and which has more recently received the approval of numerous persons well known for sagacity as well as benevolence, has been the organization of the Philafrican Liberators' League, a humanitarian and unsectarian society, founded to work for the extinction of the slave-trade, the diffusion of authentic information respecting African conditions, and the practical solution of African social problems. All persons annually contributing one dollar or more to the League are members, while provision is made for larger contributions from Life Members and Patrons. Local Leagues are provided for, and provision is made for an International Council of a character honorary and advisory. The reputation and worth of the persons associated with Mr. Chatelain in this honorable enterprise is such as to insure the fullest confidence in the wisdom of the management. In offering this inadequate notice, it may be proper to express admiration of the unselfish devotion and energy of the originator of the League. It is such purposes and ambitions that modern life especially needs ; and it is especially gratifying to see the cause of learning united with that of philanthropy, and a recognition of the usefulness of ethnological information for purposes of civilization. The address of the League is at the United Charities' Building, Fourth Avenue and Twenty-second Street, New York, N. Y.

*W. W. N.*



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# THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. X. — APRIL-JUNE, 1897. — No. XXXVII.

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## THE MYTHOLOGY AND FOLK-LORE OF INVENTION.

TO-DAY man is monarch of cold and heat, lord of winter snow and summer rain ; the winds are his servants, the lightning his messenger ; for him, night is turned into day, the very mountains are removed, and the sea becomes dry land. The forms and features of those he has admired and loved remain to glad his eyes long after their bodies have crumbled into dust ; their very actions and motions he can view again ; their very voices he can hear once more, not as of old in the loneliness of his bed-chamber, when sleep brought him to the shadowy land of spirits, but freely and easily, when and where he wills. Not far, indeed, is he from the realization of the world-heard prayer of sorrowing humanity, —

But oh for the touch of a vanished hand,  
And the sound of a voice that is still !

Whence came they, these wonderful arts of man, these triumphs of inventive skill ? Science tells us that they belong to him as rightfully as heat to the sun, or the waters to the great sea ; they are as natural as the coming of the springtime, the colors of the flowers, the singing of the birds, the frolics of little children, — they are humanly human.

Yet ever and anon does not a feeling of awe and mystery come over even the wisest of us as we contemplate the miraculous achievements of our fellow-men ? Is it not with a certain secret sense of satisfaction that we call Edison "the Wizard of Menlo Park," and repeat over and over the unintelligible Greek name belonging to his latest invention ? How many centuries have elapsed, indeed (Professor White's "History of the Warfare of Science and Theology" tells the tale), since "fabrication of Satan," "invention of the Devil," "sorcery of the Evil One," etc., were terms readily and commonly applied to improvements and new devices in science and the arts ? It is but fair to say, however, that some inventions were assigned a celestial origin, — a birth directly or indirectly from God himself.

With primitive peoples, as with the "folk" of our own race and age, this feeling of uncanniness is often very strong.

There is no dearth of ingenuity among savage and barbarous tribes. Prof. O. T. Mason, in his interesting volume on "The Origins of Invention" (London, 1895), has shed a flood of light on the inventive genius of primitive man, exploding "lost arts," but finding everywhere present something of the mechanic instinct, the delight of forming and shaping, the passion for experimentation. The Australian boomerang, the outrigger of Polynesian canoes, the inflated skin rafts of the ancient Assyrians, the tree-climbing device of the natives of the island of Timor, the blow-pipe of tropical America and the East Indies, the stone-lamp of the Eskimo, the bamboo suspension bridge of southeastern Asia and the Indies, show alike the wide range of the instinct for invention among primitive races, and their practical anticipation of many principles elaborated and perfected by civilized man.

Professor Mason, however, tells us hardly anything (save in the story of the Muses and the deities of the household and the corn-field) of the ideas of primitive peoples as to the ultimate origin of the arts and inventions possessed by them, or of the mythology of their discovery, and it is to such few data concerning these topics, as I have been able to gather together from many authorities, that this brief essay is devoted.

In the languages of many peoples "God" is simply "the creator, maker, fashioner, framer, builder," and the translations of the first verse of the first chapter of Genesis into primitive tongues reveal Him as the first artist in many diverse spheres of invention. As Andrew Lang notes, the Polynesian god and goddess to-day, like the classic deities of Greece and Italy, are departmental in character, — hunters, smiths, potters, etc. In the legends of the Quichés of Guatemala, according to Dr. D. G. Brinton ("Myths of New World," 3d ed., 1896, p. 74), "the Supreme Being is called *Bitol*, the substantive form of *bit*, to make, to form, and *Tzakol*, substantive form of *tsak*, to build, the Creator, the Constructor;" and the creation-legends of American and other primitive peoples tell of the divine artist who, like the Hebrew Jhvh and the old god of the Greeks, fashioned men (and animals) out of clay, carved them out of stone or wood, or remodelled them from existing things, plants, and animals, and often taught somewhat of these arts to the first men and women.

The Zulu Ulunkulu gave to each tribe at its birth their arts, knowledge of marriage, etc.; Pundjel, an Australian creator, before he ceased to live among men, taught them all the needful arts of life (the men how to spear kangaroos, the women how to dig roots);

the Andaman Puluga taught the first men and women many of the arts, and gave each tribe their languages, dialects, etc.; the Bilqula Yuláimat, Dr. F. Boas tells us in the creation-legend of these Indians ("Rep. Brit. Assoc." 1891), "made a man and woman in each country," and to these, who became "the ancestors of all the numerous tribes," Masmasalā'niq gave their arts, teaching them "to build canoes, to catch salmon, to build houses," etc. It is interesting to learn that the Bilqula believe that "Masmasalā'niq and his brothers still continue to give new ideas to man. They say that any new design of painting or carving, or any other new invention made by a member of their tribe, has been given him by Masmasalā'niq." With the Hidatsa, a Siouan Indian tribe, the "Old Man Immortal" made the first representatives of all animate and inanimate things, and "instructed the forefathers of the tribes in all the ceremonies and mysteries now known to them;" with the Tolówa of California, Kodayampeh, the world-maker, institutes the assembly, the sacred dances and songs (Powers, "Tribes of Calif.," Contrib. to N. Amer. Ethnol. vol. iii. 1877); the medicine-dances of the Ojibwa were taught them by the sun-spirit (Hoffman, "Rep. Bur. Ethn." 1885-86, p. 172); the Heavenly Twins of the Sia Pueblo Indians organized the cult-societies, with all their mysteries (Mrs. Stevenson, "Rep. Bur. Ethn." 1888-90); and under the leadership of the two sun-children the primitive Zuñi progressed from ignorance and darkness to the world of light and knowledge (Cushing, "Rep. Bur. Ethn." 1880-81). Of Pokoh, the creator, among certain Californian Indians, who made "every tribe out of the soil where they now are," we read: "In the folds of his great blanket he carried around an immense number of gifts, with which he endowed every man according to his pleasure, with which gifts every one ought to be satisfied" (Powers, p. 394). One of the Peruvian Creators "made clay images of all races, attired them in their national dress, and animated them," then "provided them with national songs, and gave them seed corn;" these images, being put into the earth, "emerged all over the world at proper places, some out of fountains, some out of trees, caves, rocks," and so the first tribes of men were born, and their arts as well (Lang, "Myth, Rit., and Relig." vol. i. p. 209), — and there is much more of the same sort in American creation myths.

In the cosmogony of the Iroquois, according to Mr. J. N. B. Hewitt, Yoskehá', or Otěńtoñńia, — the former name means "it is the dear little sprout," and the latter has about the same signification, — is the personification of the reproductive, rejuvenating force of nature, as opposed to Tawiskarà, his brother, who exemplifies chiefly "the destructiveness of frost, hail, and ice, often holding for months in its stiffening, solidifying, deadening embrace the rivers,

lakes, and ponds, the sap of the trees, plants, and vegetation of the land." Of this kindly god — to whom are due also "the rivers, lakes, seas, and all the cooling water-fountains," and of whom we are told that "he labors, plants corn, drinks, eats, sleeps, and is lascivious like man; his lodge is like their own, being well supplied with whatever sustains life" — Mr. Hewitt observes: "Having learned the invention of fire from the tortoise, he taught men the art of fire-making, so that they could have, when needful, new fire. The corn they eat was given them by Yoskehă'; it is he who causes it to sprout, grow, and come to maturity: if, in springtime, their fields of corn, beans, and squashes are green; if they gather ripe and plentiful harvests, and if the lodges are filled with well-matured ears of corn, — their gratitude is given to Yoskehă' alone." ("Proc. Am. Ass. Adv. Sci." vol. xlv. p. 247.)

According to a Polynesian legend, recorded by Rev. W. W. Gill ("Myths and Songs of S. Pacific," p. 100), Vātea, "the father of gods and men," is the hero of the first great fish-story. Vātea invented a huge net, which, when let down into the sea, was by the aid of Raka, the god of winds (who made the sea rough, and hid the net from the eyes of the fish), after the fishermen (six in number, the first hunters of the finny tribe, instructed by Vātea) had toiled in vain, filled with such a draught of fishes that only the aid of Tane, the son of Vātea, prevented the loss of the net. "Eight days and nights," we are told, "the finny prisoners raced through the wide ocean carrying the net with them. At last they became exhausted, and Tane exultingly dragged the rich spoil to the feet of his father. Vātea turned out the fish one by one, pronouncing for the first time the various names by which each kind has since been known; and thus, also, originating the useful art of counting. At last, utterly wearied with reckoning, he gave up the remainder as being in truth innumerable." It is satisfactory to learn that Vātea did not attempt to carry home all his catch, but left them on the beach, and the rising tide floated them off safely into the blue deep. To Tarauri, eldest son of Ina the beautiful and the great Tangaroa, is attributed the invention of the thorn-fishhook, which boys still employ to catch the little fresh-water kokopu (p. 118).

A female fairy, however, named Uti (the will-o'-the-wisp is her torch), who delights in ascending from the depths of the nether-world to earth in search of food, it was "who first taught the women of the upper world the pastime of catching the sleeping fish by torchlight, or waylaying crabs ashore, or shrimping in her favorite lake on the south of the island [Mangaia]" (p. 125).

According to a legend of the Assiniboinis, after the earth had been formed by the Great Spirit "out of a confused mass," and the fox

(made of clay), who had several times gone round the earth and found it too small, failed to return, — the earth being judged large enough, — “trees were then made, and when they grew large enough a man and woman were made of the timber. Every other living thing was made of clay, male and female of its kind; all were sent forth with a command to multiply. It seems the work of creation was done on the borders of a lake; and amongst the most absurd portion of the creed is a belief that a fish swam to the shore, offered itself as a sacrifice, and told the newly created pair to boil and eat it all, except the scales and bones, which they were directed to bury in the earth. From this sprang up powder, balls, fusees, knives, and other implements of warfare” (*“Journ. Amer. Folk-Lore,”* vol. v. p. 72).

“The Ponka tribe has a legend of Ictinike and the Deserted Children. It begins with the account of a tribe of Indians that had a grizzly bear for their chief. He was a tyrant, and one day he ordered all the people to send off their children to play at a distance from the camp. As soon as the children had gone out of sight, the chief ordered the camp to be broken up, and the people to abandon their children. So all moved their lodges to another part of the country, moving in various directions from the deserted camp-site, in order to prevent the children from following them, but coming together at the place which had been agreed upon before the removal. The children managed to shift for themselves and reached maturity, becoming a large and prosperous tribe. It was then that Ictinike came to them, and offered to be their friend. He made bows and arrows for them; he taught them certain war-customs; and he went in search of their parents, whom he found after a journey of many days. He induced the parents and the grizzly bear to camp very close to the village of the children, and, at a given signal, he slew the grizzly bear, and exterminated his followers” (*“Journ. Amer. Folk-Lore,”* vol. v. p. 303).

The Omaha Indians say that Ictinike, the cunning rival of the Rabbit, “created fruits and vegetables, as well as grapes, out of parts of himself” (*“Journ. Amer. Folk-Lore,”* vol. i. p. 213); while “in the Huron account of the Creation, as given by Mr. Hale, corn, beans, and pumpkins are said to have sprung from the body of the first woman, whose death resulted from the birth of one of her twin sons” (*Ibid.* vol. ii. p. 67).

In the Cherokee story of “Kanati and Selu” given by Mr. Mooney, “two brothers, one of whom is especially active and malignant, kill their mother, cut off her head, and drag the lifeless body over the ground, and corn springs up wherever her blood drops upon the earth” (*Ibid.* vol. ii. p. 67).

In an Abnaki legend, a solitary Indian, lamenting his loneliness,

saw near him "a beautiful woman with long light hair, very unlike any Indian." In response to his appeals, "at last she told him, if he would do just as she should say, he would always have her with him. He promised that he would. She led him to where there was some very dry grass; told him to get two very dry sticks, rub them together quickly, holding them in the grass. Soon a spark flew out; the grass caught it, and quick as an arrow the ground was burned over. Then she said: 'When the sun sets, take me by the hair, and drag me over the burned ground.' He did not like to do this, but she told him that wherever he dragged her something like grass would spring up, and he would see her hair coming from between the leaves; then the seeds would be ready for his use. He did as she said, and to this to-day, when they see the silk (hair) on the cornstalk, the Indians know she has not forgotten them" (Ibid. vol. iii. p. 214). The variations of this, as may be seen from the Hiawatha legend, are quite numerous.

A very curious myth of the Mandans tells of the uses of thought: "Their [Mandans] great ancestor, the first man, had promised to render them aid in time of need, but had departed and disappeared in the West. Trouble came, they were beset by foes, and they would fain get from the divine ancestral man the help they now sore needed. But how to communicate with him? One thought to send a bird, but no bird was equal to so long a flight. One would reach him by a look, but sight was limited, the hills hid him. A third said thought must be the medium; he could send this to the first man. So he wrapped himself in his buffalo-robe, and he fell down and said, 'I think—I have thought—I come back.' He threw off the robe; he was bathed in sweat" (Mills, "Tree of Mythology," p. 240). Communication with the gods has been of diverse kinds, and not by thought and speech alone.

Many of you, doubtless, are familiar with the expression, "God's country." In northeastern Ontario (Canada) the term is applied to the rocky, uncultivated "no man's land," because "it is just as God left it at the Creation;" in the extreme west of the United States this name was given to the "land flowing with milk and honey," which met the enraptured gaze of those pilgrims who had crossed the mountains from the "Great American Desert" into the fertile valleys of California; here the land was "God's country" because so fair and beautiful.

In "God's country"—understood in these two senses—the sages of primitive peoples tell us the birth of countless inventions took place.

A familiar proverb runs: Necessity is the mother of invention, — *Noth macht Erfindung*, — and Persius, the old Latin poet, ascribes much to the first great necessity: —



Magister artis ingenique largitor Venter, —

an idea shared, seemingly, by the Navaho Indians, who say that when the "Child of the Sun," the elder of the Heavenly Twins, destroyed the Giant Monsters, "Hunger was spared on his representation of his usefulness to mankind" ("Journ. Amer. Folk-Lore," vol. ix. p. 46). Professor Mason, both in his "Origins of Invention" and in his suggestive essay on "Migration and the Food Quest" ("Amer. Anthropol." vol. vii. pp. 275-292), has shown the importance of food-seeking in the growth of civilization, and there is some little truth, perhaps, in the coincidence of the New England "Pie Belt" and the massing of inventions in that region. Culture-myths all over the globe tell us that, if the stomach has caused the loss of Paradise, it has been the means of vastly increasing human knowledge, arts, and invention.

Modern spiritualists of the *outré* sort claim to receive wonderful information from the spirits of those dead and gone; and the idea that this world, its inhabitants, their arts and inventions, are but a mimic show of another world (heaven, hades) is by no means infrequent among primitive races. In Polynesia the idea that human arts and inventions originate from the under-world (Avaiki, Savai'i, Hawai'i, Po) is widespread. Says Mr. Gill ("Myths and Songs," p. 130): —

"The employments of mortals are mere transcripts of what was supposed to be going on in Avaiki, their knowledge and skill being derived from the invisible world. The first *axe* ever seen on earth (*i. e.* Mangaia) was, handle and all, of stone from the shades. The grand secret of *fire* was introduced by Māui from the nether-world. The female employment of *cloth-beating* was derived from the shedemon Mueu, who in the shades is ever beating the flail of death. The art of *torch-light fishing* was gained from the goddess Uti, who on damp nights loves to come up from Avaiki with a lighted torch (*ignis fatuus*) to wander over the island. The art of *stealing* would infallibly come to grief, did not Iro himself come up on moonless nights from spirit-land for the express purpose of assisting mortals in playing their thievish tricks. The *ovens* in daily use, especially the enormous ovens for cooking *ti* (*Dracæna terminalis*) roots, are derived from Miru's awful oven ever blazing in Hades. The *art of war* was learnt from Tukaitana and Tutavake, denizens of nether-land. The *intoxicating draught* was copied from that which the hateful mistress of the invisible world presents to her victims. The pleasant and harmless *game of ball-throwing* was first taught to Ngaru by fairy-women, and introduced by him to this world. Veë-tini came from the dead to instruct mankind how *to mourn for their deceased relatives*."

These people may feel the force of the words of M. Gustave Le Bon, the French ethnographer: "The dead generations impose upon us not alone their physical constitution, but their thoughts as well. The dead are the only undisputed masters of the living. We bear the burden of their faults, we reap the reward of their virtues" ("Lois psych. de l'évolution des peuples").

In another place Mr. Gill expresses the Polynesian idea very succinctly: "The arts of this world are facsimiles of what primarily belonged to nether-land, and were taught to mankind by the gods. The visible world itself is but a gross copy of what exists in spirit-land. If fire burns, it is because latent flame was hidden in the wood by Manike in Hades. If the axe cleaves, it is because the fairy of the axe is invisibly present. If the ironwood club kills its victim, it is because a fierce demon from Tonga is enshrined in it" (p. 154).

In a Polynesian legend, the first canoes were made by Te-erui, the first man, and his brother Matareka. Te-erui, who was son of Te-tareva (*i. e.* "the expanse"), had "lived long in utter darkness in the shades (Avaiki)," but had heard of a brighter country. Four times did the brothers (three times the canoes they had made were unpropitiously named and came to grief) in two separate vessels paddle away to the "land of light." The last effort succeeded, and they reached the island of Aitutaki (*i. e.* "God-led"), which became their new home (Gill, "Myths and Songs," p. 139). It is interesting to note that, after death, the soul paddles off in its canoe to the nether-world. Kite-flying, too, is another art learned originally in shadow-land. These stories of the under-world receive some curious light in the valuable essay of Horatio Hale on "Above and Below" ("Jour. Am. Folk-Lore," vol. iii.).

From the ghosts and the spirits upon earth, men have also learned much; the wizards, "medicine-men," "doctors," shamans, and magicians of many peoples claim to have been instructed by the shades of the dead, with whom they are able to hold constant communication. The Australian Birraarks learn their songs and dances of the Mrarts, or ghosts; the magic verses of the Zulu diviner come from the spirits; the Wakanda of the Dakotas dictates songs and chants to the "medicine-men," and these latter, with certain Brazilian tribes, are said to have invented most of the arts of man. In trances and dreams have been said to come not alone many of the arts and inventions of primitive peoples, but much of the lore of the church in all ages, and of the knowledge of the world in the days when monk and scientist were one.

Dr. Brinton has devoted an entire volume to the consideration of "American Hero-Myths," and the stories of the introduction of cul-

ture, the inventions, arts, etc., by heroes therein contained, constitute the most fascinating pages in all American mythology: the Incas, Quetzalcoatl, the Twins of Old and New Mexico, Manabozho, Hiawatha, and many more,—all these are types of heroes, demigods, or godlike men (sometimes naïvely human), who bestowed upon the race, often at the cost of great discomfort, even sometimes of life itself, the nobler arts that go to make up the best of the lower stages of culture and civilization.

But the Old World has its culture-heroes, — Saturn, of whose golden reign Virgil sings; Prometheus, the fire-stealer; Wainamöinen, the Finnish civilizer; Maui, the Polynesian sun-snarer, who fished New Zealand out of the depths of the sea, stole fire for men, invented barbs for spears, and was the cause of the coming of death into the world; the Andaman Puluga (a god, rather than a culture-hero), who, after the deluge, retaught men and women the lost arts; Uhtlakanyama, the far-travelled, a Zulu solar-hero; and many more.

No culture-myth, however, is so widespread as that which tells of the origin of fire; the story of its theft is world-known, and the classic Prometheus has his representative in the Coyote among the Shastikas, Achomawi, Gallinero, Karok, and other Indian tribes of California, the Raven among the tribes of the Northwest coast, the Kingfisher among the Andaman Islanders, the cuttlefish among the Ahts, and many other creatures, half-divine, half-human, half-animal, in all parts of the world, who bear to this day some mark made by the sacred flame when they first came into contact with it. A most inspiring tale is sometimes this story of the fetching of fire from the very hearth-stones of the gods in heaven. From fire followed cooking, warmth, and all the inventions the possession of such a thing could give rise to. Fire, however, was not the only thing stolen in early times.

One of the most interesting chapters in Mr. E. S. Hartland's "The Science of Fairy Tales" (London, 1891) treats of "Robberies from Fairyland," — a special type of the "theft of valuables from supernatural beings," stories of which are found all over the globe. Golden balls, fruit, flowers, jewels, and ornaments, wine-cups, beer-cans, drinking-horns, knives, pipes, etc., to some of which strange and wonderful powers belong, have from time to time been stolen from the elves by the human beings in whom they confided too much. Presents, too, the elfins often give to their faithful human friends, while those who seek to deceive them, or who disobey their injunctions, soon discover that "all that glitters is not gold."

Those who tread within the "fairy rings" on the grass, in Celtic tales, "hear sweet music," and join in the dance of the elves, with no more sense of the passing of time than in the visits to fairyland

itself. Oisín, who, Irish legend tells, visited Tir na N'og, the "land of perpetual youth," was, by the queen of that country, who became his bride, "gifted with wisdom and knowledge far surpassing that of men;" the prophetic powers of Thomas of Ercildoune (thirteenth century) were said to have come from the Queen of the Fairies; and Ogier le Danois received from Morgan the Fay the crown of forgetfulness.

Imitation, to which Tarde has assigned so important a rôle in the development of the phenomena and institutions of humanity, has certainly been a great factor in invention. From observation of the processes of nature, the habits and customs of animals, birds, insects, etc., man has learned much, as Professor Mason has pointed out in his valuable essay on "Technogeography:" in construction, manufacture, clothing, transportation and commerce, storage, the earth and its inhabitants have been tireless teachers of the human race. Professor Mason writes with enthusiasm:—

"Among the animals, there is scarcely one that has not obtruded itself into the imaginations of men and stimulated the inventive faculty. The bears were the first cave-dwellers; the beavers are old-time lumberers; the foxes excavated earth before there were men; the squirrels hid away food for the future, and so did many birds, and the last named were also excellent architects and nest-builders; the hawks taught men to catch fish, the spiders and caterpillars to spin, the hornet to make paper, and the crayfish to work in clay" ("Amer. Anthr." vol. vii. p. 144).

Primitive man has much the same tale to tell.

In an Algonkian legend, Manabozho, after the subsidence of the waters of the great deluge, learns to build a hut by imitation of the houses of the muskrat; and in an old Chinese tale of the beginnings of civilization we read that the first men, from observation of the birds, built nest-houses in trees. That the art of spinning was learned by man of the spider is an idea found in the folk-lore of many primitive races.

Mr. Kumagusu Minakata has recently pointed out that in the Chinese cyclopædia, "Yuen-kien Lui-han" [1701], the following statement occurs: "In 'Pau-puh-tsze' it is said 'Tai-hau [or Pão-hsi] made a spider his master and knitted nets'" ("Nature," 1895, p. 197). In the "Yi King," however, it is simply said: "He [Pão-hsi] invented the making of nets of various kinds by knitting strings, both for hunting and fishing. The idea of this was taken, probably, from Li [the third trigram and thirtieth hexagram]" ("Sacred Books of the East," vol. xvi. p. 383).

In the collection of Indian tales from the North Pacific coast, published by Dr. Franz Boas, the invention of net-weaving by the

spider is more than once referred to. In a myth of the Awík-y'ēnog, Masmalā'niq [one of the creators], in answer to the prayer of Nōāk.ana, tried to make a net so that men might catch fish. Being unsuccessful, he asked the spider to teach him. The spider not only granted his wish, but made him the necklace of red-cedar bast for the winter-dance, and showed him how to peel off cedar-bark. Needles were made by Masmalā'niq, and with them the bark-threads were spun by the spider, — all in consequence of the thought of Nōāk.ana (p. 213).

According to a Bilqula myth, the spider taught the art of net-making to the raven who wanted to take salmon (Ibid. p. 246).

In a Blackfoot sun and moon myth, recorded by Mr. Grinnell, we read the following: "A long time ago, very far back, before any of these things had happened or these stories had been told, there was a man who had a wife and two children. This man had no arrows nor bow, and no way to kill food for his family. They lived on roots and berries. One night he had a dream, and the dream told him that if he would go out and get one of the large spider-webs such as hang in the brush, and would take it and hang it on the trail of the animals where they passed, he would be helped and get plenty of food. He did this, and used to go to the place in the morning and find that the animals had stepped in this web, and their legs were tangled in it, and they would make no effort to get out. He would kill the animals with his stone axe, and would haul the meat to camp with the dog travois."

We learn also that the man employed the cobweb to entangle his unfaithful wife ("Jour. Amer. Folk-Lore," vol. vi. p. 35).

The Creator, the first of all living beings in the lower world, in the cosmogony of the Sia Pueblo Indians, was Sūs'sistinnako, a spider, who by singing called forth, first, two women, Ūt'sēt (mother of all Indians) and Now'ūt'sēt (mother of all other nations), and afterwards animals, birds, etc., till the creation was complete. The first cult-society of these Indians was "the Kápīna, which included only the spider people, its hó-na-ai-te, or theurgist, being Sūs'sistinnako himself; and the members of this society were directly associated with Sūs'sistinnako, — they knew his medicine secrets" (Mrs. Stevenson, "Rep. Bur. of Ethn." 1889-90, pp. 26, 69). The spider appears also as the Creator among certain Negro tribes of West Africa.

In the religion of the Pawnees, the various wild animals, reptiles, birds, fishes, etc., — to whom the term *Nahúrac* (i. e. "animal") is applied, — are regarded as agents or servants of *Atíus Tirdwa*, the father and ruler of all things. These *Nahúrac* — the messengers or "angels" of Atíus — "had an organization and methods of con-

veying information to favored individuals;" into their lodges the favored persons were sometimes taken and instructed. But "they most often appeared to persons in sleep, telling them what to do, giving them good advice, and generally ordering their lives for them" (*Jour. Amer. Folk-Lore*, vol. vi. pp. 115, 118).

We find, also, that with many primitive peoples the animals shared with the divine powers in the making of man, and his instruction in knowledge and the arts. Reminiscences of such ideas occur perhaps in the parliaments of animals and birds so sung of in the Middle Ages.

On the prows of their boats the Annamites paint eyes, which strongly resemble those of sea-monsters. This, according to tradition, is done because "the Giaochi, the alleged ancestors of the Annamites, were fishermen, and in danger from marine monsters. To prevent disasters from the genii of the waters, the king directed the people to tattoo their bodies with the forms of the marine monsters, and afterwards the dragons, crocodiles, etc., ceased their persecution. The painting of the eye on the boat-prow is a remnant of the practice thus inaugurated" (Mallery, "*Rep. Bur. of Ethn.*" 1888-89, p. 413). The story of the relations of animal forms and art, of symbolism, totemism, etc., is a long one, and there are most interesting cases in which the peculiarities of animal forms and marking have given rise to new departures in pictorial and textile art. More than one legend of the origin of the alphabet belongs here also.

Prof. O. T. Mason, in his volume on "*Woman's Share in Primitive Culture*" (New York, 1894), has ably shown the debt the world owes to woman in all ages of human history in the development of civilization and the arts. Food-Bringer (Ceres), Weaver (Arachne), Skin-Dresser, Potter, Beast of Burden, Jack-at-Trades, Artist (the Muses), Linguist, Founder of Society, the Patron of Religion (Virgin Goddesses, Mary),—she has been all these. The first poet, the first priest, the first painter, was a woman; she was the first farmer, the first builder. The origination of agriculture through woman is beautifully remembered in the *Shi-King*, the sacred book of the Chinese, where "Tseih (Grain) is born of a shepherdess who treads on a footprint of God." So thoroughgoing is this recognition of woman's art that certain Brazilian Indians say the first woman sprang into being from a maize-pestle, while the first man was born of an arrow.

*Alexander F. Chamberlain.*

## WEATHER AND THE SEASONS IN MICMAC MYTHOLOGY.

THE Micmacs relate that their hero, Glooscap, issued from a cave near Cape Dauphin, at the eastern extremity of Cape Breton. He instructed the people, travelled westward, and finally disappeared. But he is to return some day, issuing again from his eastern cave; so, at least, the Cape Breton Micmacs still believe. Such was his strength that he left his footprints imbedded in the solid rock at Blomidon. And the Passamaquoddies add that he was accompanied by two dogs, — one black, one white. Before his coming, the world was in darkness; he brought the light.

Surely it is evident that this is but one version of the world-wide story of the solar hero who comes forth from the cave of night, and returns to the shadows of the west to reappear at to-morrow's dawn, always accompanied by his two dogs day and night. But climate interferes to modify the story. In these northern latitudes the strength of the frost giants is seen to be quite as great as that of the solar warmth. Instead of constructing a distinctly dual system upon this basis of heat and cold, however, the Micmacs seem to have preferred to retain their hero's strength intact, or to sacrifice consistency to simplicity by giving him command over frost as well as sunshine. And so Glooscap is made to fight frost with frost, always conquering his adversaries at their own game; while, in another myth, with complete inconsistency, he releases the waters that have been imprisoned by the power of the winter. But the special Micmac ruler of the seasons is Coolpujot. It is said that Glooscap, when he departed, first went west, then turned southward, and kept travelling on and on until finally, far to the south, he came to the home of Coolpujot, an old man who dwells in solitude broken only by occasional visitors. His name, as Dr. Rand has shown, is translated "rolled over with handspikes." He is without bones, and his corpulence is so great that he lies upon the ground in one position, unable to move. Twice a year, in spring and autumn, he is turned over by visitors armed with handspikes, hence his name. And tradition has it that to whomsoever performs this kindly office he gratefully grants any request, however difficult of attainment. When he lies facing the north, his warm breath produces those balmy southern zephyrs which bring with them the song of birds, the perfume of flowers, and the wealth of summer vegetation. When he is turned towards the south, the birds and flowers follow, and the icy northern winds resume their sway.

Two men and a boy journeyed far to visit him. At length they

found him lying in his wigwam with his back towards them. He asked them to turn him over, so that he could see them. After a bounteous meal he inquired for what purpose they had come. The first man replied: "I am ill. I have come to ask you to cure me." "Turn me," said Coolpujot, "so that I can touch you where you feel ill." The man did so, and Coolpujot cured him instantly. "As long as you remember me," said he to his visitor, "you'll be well, but as soon as you forget me your illness will return." He then asked of the other man the object of his visit. "I seek success in hunting," answered the second man. "Replace all your old traps with new ones," said Coolpujot; "then you will have success." The man afterwards did so, and found, like his companion, that his request had been granted. Now came the boy's turn. Said he to Coolpujot: "I would like to live with you always, to bring your water and tend your fire for you." "Then you shall be my boy, and stay with me forever," responded the magician, who thereupon directed the boy to place himself inside the hollow trunk of a cedar-tree which stood directly in front of the door of the wigwam. The boy, having done this, instantly became part of the tree. Every spring, as soon as he is turned to face the tree, Coolpujot looks at it and raises his hand. Immediately the fresh green foliage springs forth into full bloom. When autumn comes, before he turns his back upon the tree, he looks at it again and lowers his hand. Again the tree obeys his will, and its foliage withers and falls off nor is renewed until with returning spring the lord of the seasons again commands it to bud forth.

There are several points which may be thought worthy of notice about the legends thus far related. The cave birth of Glooscap will be recognized as a world-wide attribute of the solar gods and heroes, as might naturally be expected. The Micmacs believe there were three heroes in existence before Glooscap created man. These three were Glooscap, Coolpujot, and Keuhkw, ruler of earthquakes. But Glooscap, in various myths, invades the prerogative of both of his associates to such an extent that we are at least justified in suspecting that the three were once regarded as one being named in three differing aspects. Indeed, several Micmacs have assured me, in respect to Coolpujot, that he lived before any one else; that he himself became Glooscap, and returned to his former position when his mission in the world had been accomplished. The three visitors in Dr. Rand's version are made to seek Glooscap instead of Coolpujot, thus showing an interchange of incidents between the two heroes. Again in these versions of the same collection the granting of requests is apparently Glooscap's exclusive prerogative.

But it is to the incident of the cedar-tree and the renewal of its



verdure by the ruler of the seasons that I especially desire to call attention. This concept may possibly be held to be vaguely suggestive of the famous "flower-pot trick," of the knowledge of which there is evidence amongst the medicine-men of the Zuñi and other tribes. But, passing over this, we find a very natural source for the connection between trees and the seasons in Indian mythology, not only in their changing foliage, but also in the shadows which they cast, and by means of which many of the Micmacs are still able to tell the time of day in the forest with marked accuracy. This recalls the manner in which the Micmacs divide a tree from which medicinal slips are to be taken into four quarters, according as they face the morning or afternoon sun, or the portions remaining in shadow. Again, in a Micmac myth collected by Dr. Rand, the two weasel girls, who visit the star world, afterwards descend upon the top of a pine-tree, and while they remain upon it four animals pass by. Each announces his proper mating season. First the moose names autumn, then the bear names spring. Next the marten names early spring, but I understand that late winter would be quite as appropriate. Last of all comes the badger,<sup>1</sup> who names no season, but the girls promise to become his wives in what is then evidently the summer season, for they are described as sleeping under the starry sky after digging ground-nuts. They then descend from the tree. In the version of this legend which I have obtained, the two weasel girls pass four more animals while being paddled down stream in a canoe by the loon and the wood-duck. These animals are named as the caribou, bear, beaver, and muskrat, varieties whose habits bear the same relation to the seasons, if I am correctly informed, and are named in the same order, as the four animals in Dr. Rand's version. Curiously enough, these animals are called the four dogs of the loon, and the loon is the special messenger of Glooscap. This suggests the annual Seneca festival at which four dogs were sacrificed, each being suspended from an arm of a cross. When we recall that the cross is throughout America the symbol of the cardinal points and seasons, as Dr. Brinton and others have shown, we may well suspect that the association of the four dogs or animals with the seasons in the Micmac myth is not a chance affair. But, not to wander farther, I may add that in another curious Micmac myth in my collection the hero is said to drive two wizards out of a pine-tree, and a contest follows. One wizard is half red, half black; the other is half blue, half yellow. Are these the colors of the cardinal points and seasons among the Micmacs? An Ojibwa myth related by Mr. H. I. Smith contains the dragon in a tree, and he is slain by another animal,

<sup>1</sup> It may be noted in passing that the badger is the symbol of summer amongst the Zuñis, according to Mr. Cushing.

which is revived by the sacrifice of six dogs. Schoolcraft's Algonkin legend should also be mentioned, in which Osseo, son of the evening star, while inclosed in a log, overcomes the power of an evil star, and regains his youth. Moreover, an Ottawa myth given by the same author, although corrupted by evidently modern interpolations, describes the journey of five men and a boy to the home of the sun. On the way they meet the mighty hero, Manabozho. Two ask for eternal life, and one is transformed to a cedar-tree. Immediately after, the sun is described as dividing day and night into the same four portions marked upon the Micmac medicinal tree. It seems, therefore, that the tree is used in Indian mythology as the symbol of time or the seasons.

Pierrot Clemeau, a famous Micmac story-teller, asserts that his tribe has always been able to control its weather supply by the appropriate use of certain legends. His directions are as follows: To bring rain or warm weather, talk of whales, or relate a legend describing the migration of the birds and the alternations of the seasons. Such is the curious confusion of cause and effect. Several other legends will produce a like result, and in general any discussion of old times has a tendency to cause wet weather. To bring cold or dry weather, amongst several legends that of Umtil, or Fair Weather, is especially efficacious. This personage was a strong and handsome chief who dwelt with his two sisters. He was a great hunter, and often remained away from his wigwam for days at a time. Sometimes, when he returned, his sisters used to hang up his moccasins just outside the camp, and whenever they did so a frost was certain to occur. As long as he remained at home the weather would be calm and beautiful whatever the season, but as soon as he left the storms would return. This legend was first related to me by Newell Glode, who said that he had heard it, when a child, from the lips of a very old squaw. It suggests another, in which the rainbow is called Glooscap's carrying strap. When he is at home he hangs it upon the sky, that men may know that all is well. This is especially interesting because it identifies Glooscap with the Invisible Boy of Dr. Rand's legends, who, in turn, represents the moose or sky god. The same idea appears in the Zuni representation of the rainbow as the handle of a prayer-meal bowl. As to the Fair Weather legend, a hero upon the Pacific coast is said to bring fair weather or storms by putting on or removing a magical hat.

When we turn to Micmac thunder legends, we meet with some more familiar features. The thunders are seven flying rattlesnakes who dwell in the west under a mountain seven miles high. They cause the thunder by crying to each other, and rattling their tails as they fly across the sky. For every now and then they mount to the

top of the mountain in the west, put on a magic cloak called *minoos*, and start out through the air hunting serpents, which with frogs form their only food. Their sight is so strong that they can perceive the serpents hiding in the ground under trees. Then they leap upon their victims, cutting them into pieces, and we see the flash of the lightning. Having quickly collected their prey, they return to their homes on the third or seventh day. In the latter period they pass over the entire world.

Thus we find amongst the Micmacs the same cloud serpent which is so conspicuous in the mythology of the southern tribes, but here it plays a subordinate rôle. This myth seems to have been generally known amongst the Algonkin tribes. Analogous concepts are also reported by Dr. Brinton amongst the Iroquois and Shawnees.

As for Micmac weather proverbs, I have learned but three : If the stars appear closer together than usual, there will be a storm. If partridge feathers grow long, there will be a severe winter. When fireflies first appear, birch bark will peel well.

*Stansbury Hagar.*

372 WASHINGTON AVENUE, BROOKLYN, NEW YORK.

VOL. X. — NO. 37. 8

### "OFFRENDA" ON ALL-SOULS' DAY IN MEXICO.

LAST fall I chanced to spend a couple of months at San Elias, one of the villages of peons on the Hacienda de Pozo del Carmen, a large estate lying some thirty miles a little south of east of San Luis Potosí. The people there were the most primitive whom I have yet seen. They even spoke differently from the average Mexican, using a slow drawl and a sing-song delivery that was most comical. My servants called these backwoodsmen "muy payos," very countrified. Since I had to buy my own eggs and chickens, because these same servants could not count above twenty-five, I was highly amused at their scorn of the San Elians.

While living at this point, I chanced to learn of a queer custom which, I have since found by inquiry, extends over the country quite generally. It consists in making offerings of food to the dead on the eve of the first of November, or All-Souls' Day. This is called the "offrenda." It is observed, so far as I have been able to learn, solely by the lower classes, not by the rich.

On the morning of the "fiesta de todos santos," everything is bustle and hurry in the plaza where the marketing is done. Each baker's stall has dozens of little dough images of a corpse. The sweetmeat venders display candy counterfeits of dead people, heads made of sugar, baskets, wonderful birds, and what-not toothsome confections. The fruit and vegetable dealers put out their best wares. And all through the market wanders a crowd of people making purchases of from one to six cents. Very few are so extravagant as to spend a real (twelve pennies) for any one article. Having made their purchases, the housewives hasten home. Each matron sweeps neatly the earthen or tile floor of her front room. Next she places a table, covered with a clean cloth, against the bit of wall on which the saints' pictures belonging to the family are hung. On this table she puts first a candle for each dead member of her household. These candles range in value from a few cents to a dollar and over, according to the state of the señora's pocket. Next come the sugar and bread images of a dead person, each laid, if possible, in a tiny cardboard coffin covered with gayly colored paper and filled with moss. Then the food is spread out.

There must by all means be a bottle of white grape wine. That is essential; and if one of the dear departed liked to smoke, a package of cigarettes is included, but no matches. Bread, cheese, roasting ears, stewed pumpkin, boiled sweet potatoes, scorching preparations of chili (red pepper), and heaven knows what else; apples, peanuts, and oranges are the articles usually chosen.

After all is neatly arranged, the table is proudly shown to whoever may call during the day. When night draws on, the candles are lit, and the assembled family devoutly say their rosaries for the rest of the souls of their dead. Then the tapers are extinguished, to be relighted either at cock-crowing or at eleven o'clock mass the next day. After that the eatables are gayly devoured, even to the candy dead men, by the family and their neighbors. To an especial friend, it is the proper thing to send a tray loaded with a portion of each article included in the offrenda. She is expected to return the favor in kind.

There is no offering of money nor of counterfeit clothing, as among the Chinese. Neither do the Mexicans shoot off fireworks at this fiesta, though the explosion of gigantic fire-crackers, each fastened to a stick and thrown up into the air like a skyrocket, is an important feature of their other festivals. No offerings are made on the graves. And the priesthood, who control almost every detail of life here in Mexico, are left out entirely.

To be sure, many pay to have a mass said for the repose of a loved soul gone before ; and in that case some one must go to hear the mass for the dead person. I have also heard that upon the payment of a certain sum the priest will try a "rifa" (raffle or lottery) to see whether such and such a soul is yet out of purgatory, but have not yet found any person who has seen such a thing done. However, all of this is apart from the "offrenda," which is a popular lay festival.

*Mrs. V. A. Lucier.*

SAN LUIS POTOSI, MEXICO.

MEXICAN SUPERSTITIONS RELATING TO  
MATERNITY.

My husband's business has been such that we have lived for the past five years among the peasantry of Mexico. As we have had no near American neighbors, we have learned more of the customs, beliefs, and superstitions of the lower class than do most foreigners in Mexico. Having no associations of our own, we naturally observed the people around us all the more.

It is almost impossible for any one in the United States to realize the emptiness of the lives of the Mexican lower class, which comprises about nine millions of a nation of ten millions of people. Most of them can neither read nor write. They have no books nor papers. My servants do not know their own ages, and actually cannot count up to twenty-five. A man or woman who has been to Tampico, or Monterey, or the City of Mexico, is a much-travelled person. Most of the peasants die with but a limited knowledge of the country around them for a radius of thirty miles. All beyond that is as vague to them as is Matabele Land to us; more so, for they have no idea of a map, nor of anything not Mexican.

As is natural among people who have so little to occupy their minds, everything pertaining to maternity is treated very solemnly. Also, many superstitions are current concerning this interesting topic. I have often been asked to give a dish of food from my table to a woman in delicate health, because she had taken the fancy that she wanted it. I always gave it, as a refusal might have caused the expectant mother to be sick before her time. The woman herself would have confidently looked for such a result. The oddest thing that I ever heard of in that connection was, that a woman with a new-born babe must not eat a cooked rooster, but may have the broth and meat of a hen. That superstition caused me to exchange one of my fat pullets for a scrawny old cock in order to help the wife of one of our workmen to a happy recovery. The little woman did finely.

Another idea of the Mexican midwives is that a slow birth may be hastened if the mother will only eat a little of whatever dish she has particularly desired during pregnancy. Drinking the water in which some amber beads have been put has the same result, the old women say; however, I saw it tried once with the effect which a cynical American woman would expect.

*Mrs. V. A. Lucier.*

# ESKIMO TALES AND SONGS.

IN volumes ii. (pp. 123 ff.) and vii. (pp. 45 ff.) of this Journal will be found texts and translations of a number of tales, ditties, and songs which were collected by me in Cumberland Sound in 1883 and 1884. The following pages contain a continuation of the series.

## I. A STORY.

“Anangilā’ unikartualā’orin!”		“Unikartua saxajangine’ma;			
“Grandmother tell a story!”		“A story I do not know it;			
sinikdjapilerin, kamuksapi’lerin!”		“Anangilā’ unikartualā’orin!”			
go to sleep, go to snore!”		“Grandmother, tell a story!”			
“Unikā’, unikalā’, unikartualā’		iqaixā’nanga qareaqdjunin			
“Story story, a story		before I think of it from the annex of the house			
avigna’qdjung miqoitua’qdjung unirnū’dlō maunga pulaijumaju-					
a little lemming a little one without hair and into the armpit hither liking to crawl under					
a’qdjung totutō’q niomajua’qdjung tōtutotō’.					
a little totutō’q liking to crawl out a little tōtutotō’.					

TRANSLATION: “Grandmother, tell a story!” “I do not know any stories; go to sleep!” “Grandmother, tell a story!” “Before I can think of a story a little lemming without hair will come out of the corner of the house. It will crawl under your armpit, tōtutō’q, and will crawl out again, tōtutotō’.

## II. SONG OF AN ADLA.<sup>1</sup>

Paniga una Kōungmiū’tang, <sup>2</sup>		Nedlurmiū’tang, <sup>2</sup>		Kōukdjuarimiū’-					
My daughter that inhabitant of river,		inhabitant of peninsula,		inhabitant of large					
tang, <sup>2</sup> angutining una amijaktuksaq una Kivadlimun <sup>3</sup> una									
river, with men she not enough for them she to Kivadleq she									
aijumartoksaq una.									
she will have to go she.									

TRANSLATION: My daughter cannot marry all the men of the river, of the peninsula, of the great river. She will have to go to Kivadleq.

Notes: 1. The Adla are a fabulous people believed to inhabit the interior of the country. In Greenland and on the West Coast of Baffin’s Bay they are called Eqigdleq. In Labrador, Adla signifies an Indian; west of Hudson Bay, Eqigdleq has the same meaning (see F. Boas, “The Central Eskimo,” in “Sixth Annual Report Bureau of Ethnology,” p. 637). 2. All these place names signify parts of the country in the interior: Kōung and Kōukdjuarng, the river, and the large river; Nedlung, a peninsula on a lake, where the cariboo take to the water when crossing. 3. Kivadleq is a small island opposite a point, connected with the mainland at low water.

III. ABOUT THE TÖRNGIT.<sup>1</sup>

Törngigō'uq angutā'n itirasu'riman<sup>2</sup> ehesuakeq.<sup>3</sup> Kinaubit?  
 The Törngit their husband when he came in with a load over his shoulder. Who are you?  
 Nurala'qduq. Kina anā'na? Kangirtlua'qduq. Kina atā'ta?  
 Little point of land. Who his mother? Little fjord. Who his father?  
 Kotilua'qduq. Kina anē'apin? Ī'tiq.  
 Little drop. Who your younger brother? Anus.

TRANSLATION: When the husband of the Törngit entered the house with a load (they asked): "Who are you?" "Little point of land." "Who is your mother?" "Little fjord." "Who is your father?" "Little drop." "Who is your younger brother?" "Anus."

Notes: 1. The Törngit are a fabulous people who are believed to have inhabited the country in olden times (*l. c.* p. 634 ff.). 2. I read, instead of itivasuriman, itivasuangman. 3. This tale was told by a girl about six years old. This may account for the *h* sound, which is not found in Eskimo except in a few interjections. The translation of this word is doubtful. It may be: eqsugalik, with a load.

## IV.

A fox has been caught in a trap. The hunter does not come to look after the trap, and the fox sings:—

Ujaqā'n akungna'nutle qinirtunga, ija, ija.  
 Stones their midst in but I look at, ija, ija.

TRANSLATION: I see only stones around me, ija, ija.

## V.

Ixalōuq sōlō itsiqdjua'nga pisitikta'rimaut sōlō aitjanginge'ma.  
 A salmon like its anus one who is going to buy it like I should not go after it.

TRANSLATION: If I went to get them I should be like one who is going to buy a salmon's backside.

Note: This was told by the same little girl who gave me No. III. It is evidently a proverb.

VI. OPI'KDJARLO QOPE'RNUARLO.<sup>1</sup>

OWL AND SNOWBIRD.

The owl says: Oxatlarau'nerin<sup>2</sup> kukiliutiksaqangitutin.

You say (?) you have nothing to pick your teeth with.

The snowbird says: Qungase'qduaq tautu'nartoq.

Large neck to look through.

TRANSLATION: The owl said to the snowbird: "They say that you have nothing to pick your teeth with." The snowbird replied: "And your throat is so wide that one can look right through it."

1. Qope'rnuaq is *Plectrophanes nivalis* (L.) Meyer. 2. Translation doubtful. It may be oxatlanēiarit, try and say.



VII. OWL AND LEMMING.

The owl says : Qimusining mā'qoining qaijuxalē ; nirdjun una  
 Two dog teams two are wanted ; great animal that  
 sapigipā'.  
 he lost it.

The lemming says : Neqetiateneleravingadlo qenelutin. Qilau-  
 Whenever you give me something I am looking The sky  
 nice to eat (?) for you.  
 pingna qaqapingna maungatilagung sikungilū'tin.  
 up there the hill up there join them with your eyes shut.

The owl says : Utivitē' utivitē'.

TRANSLATION : The owl said to the lemming : "Two dog teams are needed to carry the great animal that has been lost" (viz., the lemming). The lemming replied : "I am looking for you to give me something nice to eat. Bring sky and mountain together while your eyes are shut!" The owl : "Utitivē', utivitē'."

VIII. LEMMING AND FOX (*l. c. p. 655*).

The lemming was married to the fox. They had a son. While the fox went out hunting, his son was lazy and stayed at home. His father was so much annoyed by his laziness that he left the house without having partaken of any food. Then the woman said to her son that, since he did not help his father hunting, he should at least help her. She sang :—

Sōrmē' oxomējamē'k qangelirpī'uq tajajaja.  
 Why with fair wind he passes his time jajaja.  
 Irniq nukingnak ujarqam ōma' satuaitia'm akbirā'nga-  
 Son strong the stone that thin its part  
 perietukilaunga.  
 make for me stones to  
 hold the tent down.

TRANSLATION : Why are you lazy when the weather is fair? My son, you are strong : break that thin stone, that I may use it to hold my tent down.

I obtained this identical ditty from a young Eskimo woman from Hamilton Inlet, Labrador, who is living in New York. The Labrador version is as follows :<sup>1</sup>—

Sōglē' aquminami'k xangiliqē'it lē lē lē ?  
 Why with fair wind do you pass time lē lē lē ?  
 Irneq sangijō'q ujarau'p omā' satoasō'up abvā'nga  
 Son strong stone that thin its half  
 peguksakliagilau'voq.  
 stone for holding the tent down.

The identity of these two ditties is very remarkable, considering the distance between the two districts in which they were collected.

<sup>1</sup> I have used the same phonetic spelling for the Labrador text that I use for the Baffin Land dialect.

Hamilton Inlet is in the south of Labrador. The Eskimo of Baffin Land and Labrador have intercourse only at the western entrance of Hudson Strait, and there very rarely only. Intercourse between that point and southern Labrador on the one hand, and Cumberland Sound on the other, is indirect only, there being communication from tribe to tribe. The song must have been preserved, therefore, in its old form for a very long time in several parts of a vast district.

IX. THE LEMMING SAYS (*l. c.* p. 649) :

Ikerгна'pigen,	ikerгна'pigen,	simatuginai?	axēagoktu'ginai
They are burning,	they are burning,	will you take some- thing sour?	will you take stomachs
nakasu'ngming	auktuginai?	pijungmakangiletit;	qialungniara-
bladder	will you drink blood?	you did not like to have it;	you should not cry
lu'ngnang.			
any more.			

This very obscure speech becomes a little clearer by the following version, which I had the good fortune to obtain from the same young Eskimo woman from Hamilton Inlet, Labrador, who gave me the Labrador version of No. VIII.

A'ngnaq	ō'xaqpoq	avignamut :	Qanuikē'it?	sunagukē'it?
The woman	says	to the lemming :	How are you?	what will you eat?
A'vignaq	ō'xaqpoq :	Itlugulungila'nga	su'namik.	
The lemming	says :	I do not desire	what.	
A'ngnaq	ō'xaqpoq :	Axea'roktuginai,	nakasu'ngmik	auktu'ginai?
The woman	says :	Will you have a stomach,	bladder	will you have blood
pijumangituaqtsuā'luk	toxokululigi't.			
if you do not want anything	we kill you.			

The Labrador tale runs as follows: An old male lemming and a young female were living together. The old lemming was sick. Then the young woman (lemming) went out and picked one bucket of blackberries and one of cranberries. On returning she asked the man: "Do you prefer blackberries or cranberries? The blackberries are wholesome." He replied: "I want cranberries." Then she grew angry and said: "They are not wholesome. You will die, and I shall use your body as fuel." She gave him the cranberries, and he ate them, while she herself ate the blackberries. Then the man fell very sick. She went to gather wood, and, on bringing it back, said: "Now I am going to burn you." While the man was asleep she assumed the shape of a lemming, crawled over his body, and ran away. The next day a man came to visit the patient. As soon as he entered, the latter was transformed into a lemming and ran away.

In this story the blackberries are called *akigū'inait* = only limbs, the cranberries *nakasu'unga* = blood of the bladder. The Eskimo of Cumberland Sound from whom I obtained the tale, explained

nakasup aunga as meaning kelp, which may have been substituted for cranberries in that northerly region. In recording the version from Cumberland Sound I wrote sirnatuginain, also axeroktuginain and auktuginain. I suggest the above reading, since it gives better sense. It is also doubtful if we must read axea'roktuginain, or akēroktuginai, will you have blackberries?

X. SONG OF A MAN WHO IS WAITING FOR A SEAL TO RISE.

Pikeniq tusariva imarmē'na. Pijangnētusita'rivoq.

The sudden I hear it in the water here. It is difficult to catch it.  
diving

Sigjamē'na angutimitla'rivoq.

At the beach here it is where the man is.

Uva ū'na puiqujiluarpoq

And he he asks it urgently  
to come up.

Asū'idla! puitaqsungutlane'men.

I thought so! it is tired of coming up to blow.

Kingumna'me akiqsuala'qpoq.

After I am gone it will show itself.

TRANSLATION: I heard it diving suddenly into the water. It is difficult to catch. Now it is at the beach, where the other man is who wants very much to see it rise. I thought so! It has been tired of coming up, and after I am gone it will show itself.

XI. OXAITOQ'S SONG (*l. c.* pp. 651, 654).

1. Tavunga tavunga tavunga tavunga.

Tavunga tavunga tavunga tavungadlo tavunga.

2. Pisuktarama imā'q tavunga tavunga.

I walk so long thus inland inland.

Pisuktarama imā'q tavunga tavungadlo tavunga.

I walk so long thus inland inland and inland.

3. Negligingilenga, tavunga tavunga.

I am not loved inland inland

Negligingilenga, pimarijame'na tavungadlo tavunga.

I am not loved, she is the greatest inland and inland.  
of all (?)

4. Negliginiktsa'rivain tavunga tavunga.

They love best inland inland.

Negliginiktsa'rivain pijeksakali'koa tavungadlo tavunga.

They love best what I obtain inland and inland.

5. Negliginiktsa'rivain tavunga tavunga.

They love best inland inland.

Negliginiktsa'rivain nexetsakalikoa tavungadlo tavunga.

They love best that my food inland and inland.

TRANSLATION:

1. Inland, inland, inland, inland.

2. I am walking long inland, inland.

3. Nobody loves me, she is the greatest of all, I walk inland.
4. They love me only on account of the things I obtain for them.
5. They love me only on account of the food I obtain for them.

This song was composed by Oxaitoq, who, believing himself offended by some people, left the village and went on a long hunting trip inland. In the solitude of the mountains he gave vent to his feelings by this song.

## XII. SUMMER SONG (*l. c.* pp. 650, 653).

1. Ajaja, adlenaipa adlenaitariva silekdjuaq una aujaratarame.  
Ajaja, it is pleasant, it is pleasant at last the great world that when it is summer at last.
2. Ajaja, adlenaipa, adlenaitariva silekdjuaq una tuktugut tikilektlune.  
Ajaja, it is pleasant, it is pleasant at last the great world that our caribous when they begin to come.
3. Ajaja, nipītuōvokpā'n, nipītuōvokpā'n, kōuvadlalit makua nunatine  
Ajaja, when it makes great noise, when it makes great noise, the brooks there in our country  
aujadle.  
when it is summer.
4. Ajaja, imiqdjuamana manirautingman pisudjanguitunga ikergamut  
Ajaja, this great water when it has spread over I cannot walk to the rock  
taikunga.  
across there.
5. Ajaja ogōrivikikā,<sup>1</sup> ogōrivikikā oxágunga'ngitun naujan makoa.  
Ajaja I feel sorry for them, I feel sorry for them, not being able to speak the gulls these.
6. Ajaja ogōrivikikā, ogōrivikikā, oxagunga'ngitun tuluqan makoa.  
Ajaja I feel sorry for them, I feel sorry for them, not being able to speak the ravens these.
7. Nirdjunmik mane takovungna'tun angejutivunga oxagunga'ngitun  
A great animal now those who cannot see I keep secret they do not speak  
tulugaumimenan.<sup>2</sup>  
raven.
8. Nexedjaming una pijunarsijanginema tuā'gilē piqī'ka kana-  
Food that I cannot obtain it quickly I got them little  
jua'nguin<sup>4</sup> ō'koa.  
sculpins those.
9. Ajaja, aneovaksitarivoq<sup>6</sup> aneovaksitarivoq terieniarā'luk.  
Ajaja, he has found a smooth slope (of sand or snow) he has found a smooth slope the bad fox.

TRANSLATION: 1. Ajaja! The great world is beautiful when summer is coming at last.

2. Ajaja! The great world is beautiful when our caribous begin to come.

3. Ajaja! When the little brooks roar in our country in summer.

4. Ajaja! The water has spread over the ice, so that I cannot reach yon little rock.

5. Ajaja! I feel sorry for the gulls, for they cannot speak.

6. Ajaja ! I feel sorry for the ravens, for they cannot speak.

7. ?

8. I cannot obtain that kind of food, but I got quickly sculpins.

9. The old bad fox has found a slope (in which he will make his hole).

Notes : 1. This translation is not quite certain. I should expect ogōrivaktaka, "I feel sorry for them;" but the form piqī'ka, in line 8, is quite analogous. We should expect piqa'ka instead of piqī'ka. 2. This whole line is unintelligible and doubtful. 3. See under 1. 4. Probably from kanajoq, sculpin, but meaning not certain.

*Franz Boas.*

## NEGRO HYMNS FROM GEORGIA.

## I.

Wuz yo dar when dey crucified de Lord?  
 Wuz yo dar when dey crucified de Lord?  
 O sometimes it causes me to  
 Tremble, tremble, tremble,  
 Wuz yo dar when dey crucified de Lord?

Wuz yo dar when dey nailed him to de cross?  
 Wuz yo dar when dey nailed him to de cross?  
 O sometimes it causes me to  
 Tremble, tremble, tremble,  
 Wuz yo dar when dey crucified de Lord?

The hymn proceeds with similar questions, "Wuz yo dar when de blood cum trickling down? Wuz yo dar when dey laid him in de tomb? Wuz yo dar when dey rolled de stone away?" and concludes:—

Wuz yo dar when he wore de starry crown?  
 Wuz yo dar when he wore de starry crown?  
 O sometimes it causes me to  
 Tremble, tremble, tremble,  
 Wuz yo dar when dey crucified de Lord?

## II.

One day I wuz a walkin'  
 Long dat lonesome road,  
 King Jesus spoke unto me,  
 An' lifted off de load.  
 Rockaway, rockaway, rockaway,  
 Rockaway home to Jesus.

When John he wuz a writin',  
 Writin' de holy law,  
 De angels cum from heaven,  
 Dey light wuz what John saw.  
 Rockaway, rockaway, rockaway,  
 Rockaway home to Jesus.

We will baptize wid water,  
 An' dat is God's command,  
 An' John he tell de story,  
 An' all de mournin' band.  
 Rockaway, rockaway, rockaway,  
 Rockaway home to Jesus.

*Mrs. E. M. Backus.*

COLUMBIA CO., GEORGIA.

## THE LEGEND OF THE HOLY GRAIL.

## I. THE PERCEVAL OF CRESTIEN.

IN several romances of the twelfth and thirteenth centuries, mention is made of a sacred vessel, to which, in English rendering, has been given the name of the Holy Grail. The legend, which is related in various forms, has commonly been supposed to depend on a basis of inherited tradition, and therefore to come within the territory of folk-lore. An understanding of the story, and of its connection with chivalric ideas, can only be obtained by a critical examination of the literary works in which the material is contained. All that will be attempted in the present paper is to give some account of the earliest of these compositions, the poem from which, according to one opinion, the whole cycle originated, and of which all subsequent tales of the Grail would in that case be regarded as only interpretations and expansions.

An "idyll" of Tennyson has made readers in England and America familiar with a story of the Holy Grail. The sacred vessel, according to this account, was the cup of the sacrament, employed in the Last Supper. After the Crucifixion, it passes into the possession of Joseph of Arimathæa, by whom it is carried to Britain. It is kept in a "spiritual city," whence it issues on miraculous journeys, and makes an appearance at the Round Table of King Arthur; it becomes the object of a "quest," to be accomplished only by the most perfect of knights. The hero of the adventure is found in a mysterious youth by the name of Galahad.

Widely different is the part played by the vessel, in the earliest of the productions where it makes an appearance. This is a poem relating to Perceval, written about the year 1175, by Crestien (that is to say, Christian) of Troyes. The development of the cycle of romances treating of the Grail can be comprehended only by proceeding from this interesting work; but I am not aware of any analysis which brings out with clearness what to my mind are the essential characteristics of the tale. It is, therefore, necessary to set forth, in a concise manner, the ideas which, in the opinion of the present writer, are embodied in the remarkable production.

In his earliest extant romance, the author made allusion to a knight of Arthur's court, entitled Perceval li Galois, or Perceval the Welshman. It is, therefore, fair to presume that he may have been acquainted with adventures narrated concerning this personage, with whose fortunes the most important part of his poem is concerned.

Together with the fortunes of his principal hero, the writer also

undertook to recite achievements of Gauvain (in English spelling, Gawain), nephew of Arthur and chief knight of the Round Table, whose fortunes he had in previous compositions only incidentally noticed. For the purpose of avoiding monotony, and bringing into relief the portrait of his central character, he seems to have intended that the secondary portion of the drama should exhibit a certain parallelism to the primary part of the fiction. This ambitious design was carried out with the crudeness inseparable from essay in a new style of composition, and with the result that the two sections remained separable. Furthermore, the task proved too extensive to accomplish within a limited space. After carrying on the tale to a length greater than that of its forerunners, Crestien left the narration unfinished, insomuch that it is not now possible to conjecture in what manner he had proposed to connect the divisions of the fiction. The work, which was probably published after the death of the author, excited universal admiration. Many attempts were made to complete the history, but with total want of success. The continuators evidently possessed no knowledge in regard to the fortunes of the characters other than that obtained from the verse. The deficiency goes far to make it probable that no popular tale existed which had analogy to the poem.

The part of the work devoted to Perceval may be said to constitute the most original and interesting literary production of the twelfth century. The writer undertook to set forth the process of education in chivalry. For this purpose he selected as his hero a simple, but sensitive and intelligent, youth, brought up in the wilderness under the charge of a fond mother, and acquainted with as much as a woman can teach, but wholly unversed in the ways of the world. The tale falls into three sections, reciting respectively instruction in arms, love, and duty.

In order to understand the scenery, it is necessary to take into account the *Historia Regum Britanniae* of Geoffrey of Monmouth, whose work (according to my own opinion) supplied the outlines into which French Arthurian poets inserted romances which are of an episodic nature. Here it is related that after the death of Uter (Uther) Pendragon, Britain was wasted by Saxons, and the inhabitants of the island reduced to great distress.

In the account of Geoffrey, Loegria, that is to say, England, with the exclusion of Northumbria, formed the essential part of Arthur's kingdom. Following him, French romancers made the realm of "Logres" an ideal land of courtesy and chivalry. According to the terminology of the time, Wales (French Gales) included the Scottish border, Carlisle (in mediæval orthography, Carduel) being designated as belonging to that province. The North of England,



in the twelfth century, formed a vast forest, in which might be encountered giants and fairies, and where might be expected marvellous adventures. This reputation was long retained by the woods of Cumberland. It is accordingly to this region that the widowed mother of the hero withdraws for safety. In the wilderness she builds a manor, and here educates her only son. The time of this flight is not clearly stated, but apparently supposed to have taken place at the period named, previous to the accession of King Arthur, twenty years before the date of the story.

The boy grows up in the simplicity which is the necessary consequence of isolation. Of necessity, he wields the arms, and wears the costume of Welsh rustics, being attired in breeches and gaiters, the hempen shirt and coat, described as the dress of the peasantry. His mother intentionally withholds information in regard to chivalry, being well aware that, in the event of his attaining such knowledge, the youth would insist on seeking his fortune in the world.

An accident furnishes the enlightenment from which he has been jealously guarded. While roving in the forest, the lad falls in with a party of knights, whom he takes for supernatural beings. Being especially struck by the beauty of their equipment, he seeks instruction regarding their armor, inquiring the name and use of each weapon, and learns that it is from King Arthur that the outfit was obtained. Falling in love with the magnificent exterior which he takes for the essential element of knighthood, he determines to visit the king, who is holding court at Carlisle. Unable to prevent her son from carrying out his design, his mother gives him her benediction, and recommends to him the duties associated with chivalry, in especial succor of the unprotected and piety toward the Creator. On his departure, the lady dies of heartbreak.

The youth arrives at Carlisle, and receives an insult from Kay the seneschal. With his own hand he wins the armor he desires, but refuses to return to court until the injury shall be avenged. On his way, he meets a nobleman of honorable aspect, and, following the admonition of his mother, who has charged him to heed the advice of worthies, accepts his lessons. He is shown the use of the arms he bears, and admitted to the honor of knighthood. In performing the ceremony, the tutor, according to custom, enforces the important obligations devolving on a knight. Of these, the principal are the precepts already inculcated, of charity and piety. More specific injunctions are to spare a fallen foe, and to be reticent in speech. The young knight insists on departing to inquire as to the safety of his mother, concerning whose fate he is anxious. So ends the first section, narrating the *enfances* or boyhood of the hero.

The second division of the narrative supplies another step in the

progress of the young warrior, who is made to acquire the enlargement of mind arising from the love of woman. This is accomplished by a mediæval method, through the relief of a distressed damsel. Although the idea is in itself conventional, it is likely that the manner in which the action is described may have been an innovation of the poet. In this new relation, the young champion exhibits the simplicity which is his characteristic, but also the quickness of attainment belonging to his intelligent nature. The desire to learn the condition of his mother prevents him from delaying. With a promise of return, he parts from his friend, and sets out on his homeward journey.

It is the third part of the history, which, according to the statement above made, is principally occupied with ethical problems; and it is in this section of the tale that is introduced a sacred vessel, afterwards called the Holy Grail.

The young knight wanders through the desert, on his way to the manor of his mother, and arrives at the brink of a river. While in doubt as to his course, descending the stream, he observes a skiff, in the bow of which is seated an angler. The latter informs him that the stream is impassable, but that lodging may be obtained in the house of the fisherman. Following the directions vouchsafed, the hero ascends a hill, from the summit of which at first he perceives only woods. Presently he makes out the turrets of a castle embosomed in the trees, whither he repairs. He is received with the usual courtesies, and, after a period of waiting, is conducted to a vast hall. Here he perceives a chimney, carried on pillars of bronze; the hearth is so large that four hundred men might have gathered round it. In front of the fire, reclining on a couch, he sees the master of the castle, who turns out to be the fisherman who had given the invitation; the latter is supported on his elbow, and his head is besprinkled with white hairs. (It is not the intention of the writer to represent him as old.) The host, excusing the infirmity which prevents his rising, summons the stranger to a place at his side; while the two are engaged in conversation take place several remarkable incidents.

An attendant brings a sword, which the master of the castle bestows on his visitor, explaining that the weapon was destined for the guest, but that it will break under certain conditions, which he fails to particularize.

In the hall are visible two doors, opening into separate chambers. From one passage issues a youth, carrying a lance, the head of which exudes blood. He passes between the couch and the fire, and vanishes in the second apartment.

Presently, by the same entrance, appear two youths with ten-

branched candlesticks, aflame with candles. These are followed by a maiden, who in both hands carries a dish (*graal*). The splendor of the vessel, which is magnificently decorated with jewels, astonishes spectators. She is succeeded by another maiden with a small silver platter. Like the bearer of the lance, the party disappears in the other chamber. At every course, the dish and platter reappear. The guest, who remains seated beside his host, wonders at the sights before him, and has on his lips a series of questions. He desires to learn why the lance bleeds, and who is the unseen person served with the dish.

The youth, however, recalls the warning of the preceptor, who had especially charged him against over-freedom of speech. Out of respect to this direction, he holds his peace, although with some doubt; for he remembers to have heard it said that it is possible to err by keeping silent too long, as well as by saying too many things at a time. The hour for retiring arrives; the lord of the house bids good-night to his guest, and is borne to his room, while for the stranger a bed is made up in the hall. On the morrow, the visitor awakens to find himself alone. Vexed at this apparent slight, he dresses himself to the best of his ability, and perceives his arms lying on the dais; he goes to the doors which he had observed on the evening before, and find the chambers closed; he leaves the hall, descends the stair which leads to the court of the castle, at the foot finds his horse, which is saddled and bridled, while his lance leans against the wall. He sees that the bridge is lowered, and takes it for granted that his host has ridden out to the hunt; he rides across, and, as he does so, the bridge is hoisted by an unseen hand; he turns, and shouts an inquiry, but obtains no response.

The road from the castle shows the hoof-prints, which indicate the passage of a body of horse. On this trail he rides, until the signs disappear. He continues his journey by a wood-road, and finds a lady weeping over the body of a headless knight. As in duty bound, he offers his services, and a conversation ensues. Perceiving the sleek condition of his steed, the damsel expresses her astonishment, averring that for a long distance no habitation is to be found. This the youth denies, affirming that he found hospitality in a neighboring mansion, and is then informed that he must have received shelter in the house of the Fisher King. Respecting this personage, — the lord of the mysterious castle, — she furnishes additional information: in a battle he has been shot through both hips with a javelin; and, in consequence of this unhealed hurt, is unable to mount steed. His sole amusement is angling in the river, whence his title of the Fisherman. Had the guest made proper inquiries, the good king would have been healed. As it is, great

evils will ensue alike to himself and others. She now demands the name of her interlocutor, who announces it to be Perceval li Galois, or Perceval the Welshman. (This is the first time that the hero has been named.) The first part of the appellation she recognizes, and reveals herself as his cousin, also informing the youth of the death of his mother. She declines an invitation to accompany the young adventurer, who proceeds on the track of the knight who has caused her distress.

In regard to the name, the poet observes that Perceval guessed it rightly, although he did not know it. This way of statement is obscure, and the ambiguity of the pronouns has given occasion to miscomprehension; but the context shows that the solution is simple. The reference is not to the proper name, by which Perceval calls himself, and which is recognized as his appellation; it is the epithet that was new; he could not guess that he would come to be known by the title of Welshman. The significance of this remark will presently be explained.

The hero now accomplishes a series of adventures, in the course of which he attains distinction; he avenges the injury of his cousin by defeating the injurer of her knight, and chastises the seneschal for the insult formerly received; he becomes the friend of Gawain, the noblest of cavaliers, and is received with honor in the court of Arthur. At the height of his success, and while he is the cynosure of all eyes, falls the blow that the reader has felt impending; a damsel of hideous aspect appears, who denounces the youth for the negligence that had kept his lips sealed in the presence of his kind host. As a result of this indifference, and in virtue of his failure to make proper inquiries, the Fisher King would never be healed of his infirmity. In consequence, the country, deprived of its protector, would suffer calamity, and orphans and widows would come to abound; for all this misery, he alone would be responsible. Overcome by this unexpected accusation, Perceval vows never twice to sleep in the same house, and never to turn aside from the most desperate adventures, until he shall have learned why the lance bleeds, and who is the mysterious person served with the dish. The tale now leaves the main hero, and proceeds with the adventures of Gawain.

After an intermission of five years, the story returns to Perceval. During the intervening time, the latter has been engaged in his hopeless quest, an exile from Arthur's court, and unable to visit the lady of his love. His sole consolation has been the warfare in which he delights to risk his unregarded life. In these five years, he has sent to Arthur as prisoners sixty knights, but all the while never bethought him of God.

On Good Friday, while riding in complete armor, he meets in the wilderness a party of pilgrims, both knights and ladies, who have repaired to the cell of a hermit, where they have made the confession and received absolution. They proceed barefoot, clad only in the woollen gowns which were the ordinary attire of penitents. The leader of the troop censures the magnificent stranger for bearing arms on the day when Christ died. This rebuke awakens religious thoughts in the mind of Perceval, who, in his distress, has taken no note of times and seasons. He follows the wood-road through which the pilgrims have passed, signing the way by bent boughs, in order that others may be conducted to the place where they have found peace. In a little chapel he finds the hermit, who is reciting the highest and sweetest service that in Holy Church is said. Perceval makes confession to the holy man, who proves to be his uncle. The latter censures his nephew for the death of his mother, who had died of sorrow, on account of the son's departure. This sin it is that has sealed his lips, and prevented him from putting the questions that would have caused the recovery of his host, the Fisher King. The unseen occupant of the chamber into which the dish had been carried is the brother of the hermit, and father of the Fisher King (who is therefore Perceval's cousin). During twenty years this personage has kept his room, nourished by no food other than a consecrated wafer, which is borne in the dish. This sustenance supports his life, so holy is the dish, while the recipient is himself so spiritual that he stands in need of no other food. Perceval receives the exhortations of his uncle, who repeats the injunctions of charity and piety, in the beginning of the tale, inculcated by the youth's mother. During the intervening days he shares the lodging of the anchorite, and on Easter partakes of the sacrament.

The story proceeds with adventures of Gawain, and does not return to Perceval.

The word *graal*, or *greal*, a familiar Romance term, seems to be nothing else but a modification of the Latin (originally Greek) *crater*, bowl. In significance, it answers to the English dish, by which it has been translated. Like the latter, it might or might not have feet to stand on; it might or might not be covered, for the purpose of keeping the viands warm. In the poem, stress is laid on the absence of such covering. The vessel was completely visible, and its magnificent decoration might be noted, a circumstance calculated to intensify the curiosity of the beholder. A usual feature in the description of any remarkable mansion is the splendor of the ware. There is nothing peculiar in the description, other than the epithet holy, applied to the dish.

This attribute of holiness was afterwards explained on the theory that the vessel had been employed in the paschal supper of Jesus. It is, however, to be noted that the dish occupies a subordinate position. The point to be ascertained is not the use of the vessel, but the person therewith served. Moreover, in a later part of the tale, we read of a quest after the lance, but none after the dish. Leaving out of the account the subsequent expansions of the story, one would not think of the eucharist. A hundred other legendary reasons might have been given for the sanctity of a sacred utensil.

The bleeding lance was understood to be that with which Christ was wounded. Such interpretation would not be inconsistent with the ethical design of the poem, and would be sufficiently in accordance with mediæval conceptions and usages. On the other hand, it does not follow that the author intended such explanation. In this case, also, other ideas might have been possible, more in accordance with the spirit of the narration. If some of Crestien's imitators assumed this reference, others discarded the conception, and considered the marvel of the ensanguined spear to be sufficiently accounted for by a supposed historic or prophetic relation to the fortunes of the hero's family. All such notices, one way or the other, are nothing better than guesses, made with no more illumination than belongs to a modern peruser of Crestien's work. Gawain is sent in search of the weapon, which he is apparently expected to carry away with him, and the acquisition of which was to put an end to his feud. It appears unlikely that he would have ventured so to acquire the weapon of the crucifixion.

It is worth observing that the sword, also designed to figure in subsequent story, likewise received a legendary character, as that with which St. John the Baptist had been beheaded; a conception only remarkable as showing the manner in which Christian myths were introduced into matter which originally had no such connection.

Setting aside additions and reconstructions, there is no difficulty in comprehending the poet's idea. To an unseen person are carried a dish and platter, the ordinary utensils of a repast, with a pomp usual in the banquets of royal personages. In the present instance, however, the vessels are almost empty. The tenant of the chamber has no need of ordinary food. This exemption arises from his religious vocation. In virtue of ascetic piety, he is able to dispense with secular nutriment, subsisting by the grace of God. Such superiority to the partaking of daily bread is otherwise mentioned as the reward of pious affection. A symbol of the divine bounty, the wafer which has received the priest's blessing and become the body of Christ, is made to take the place of meat, and is carried in the dish. In this representation, the poet only followed a common

belief of his time, which accepted the notion that it was possible for holy persons to be nourished by the host. The dish, the means of conveying this support, would naturally be described as beautiful in ornament, and would also be regarded as possessing sanctity as a relic. The epithet holy would therefore be natural, and might well have been written into the text on the impulse of the moment, as serviceable in the rhythm of the verse. This single word it was, however, which, in the later literature, occasioned the tale to be altered and developed into an elaborate legend of the Holy Grail, the vessel of the eucharist.

According to this view, sword, lance, and dish are mere properties of the literary theatre, applied for stage decoration. The mention of a dish or grail may well have been, not only an incident, but an accident.

That the mention of a sacred vessel is merely incidental is made clear by the ethical purport of the narrative. Crestien's work deals with moral conceptions, presented with astonishing skill, genius, and beauty. A proper understanding will be promoted by two observations, which may be offered as the principal contributions made in this paper to the theory of the poem.

The first remark relates to the proper name of the chief personage. Perceval li Galois, or Perceval the Welshman, has hitherto been understood to signify that the hero belonged to a royal family of Wales. In this manner the epithet was understood by the mediæval successors of the minstrel, and so modern critics have interpreted the appellation.

However, according to the scheme of the author, Perceval is no Welshman. His mother, a Loegrian lady, has only retired to Wales, a land of deserts, for the sake of concealment and security. From the exigencies of the case, the boy uses the dress and arms of Welsh peasants, and for this reason is mistaken as a Welshman. This character, assigned to him by the knights he encounters in the wood, is voluntarily retained by his own choice.

Britons, that is to say, the Celtic population of Great Britain and Brittany, were originally regarded with contempt; but the publication of the history of Geoffrey of Monmouth, and the consequent credit obtained by ancient Britain, as a land of ideal chivalry, altered this feeling. Britons were now named with reverence, and regarded as the authors of romantic poetry. The like credit, however, was not conferred on existing Welshmen. On the contrary, Anglo-Normans considered these as foolish and brutal. In the words of the riders who fall in with Perceval, Welshmen are stupid as cattle. The term *galois*, Welshman, thus came to mean rude and rustic. It is so employed as a term of reproach, even without conveying

the idea of Welsh nationality. It is with this sense that the word is used by Crestien. Perceval li Galois means Perceval the simple. The name of the hero thus expresses the object of the poem, intended to describe the education of a simple nature.

Bearing this in mind, it will be perceived that the parallels which have been suggested are inapplicable. Thus Mr. Nutt compares the tale with a Scotch-Gaelic narrative of "The Great Fool;" but Perceval is no fool; on the contrary, an exceptionally intelligent youth, whose simplicity, the result of isolation, at once disappears on contact with the world. Any similarity which the French poem may appear to have with folk-tales of this class arises, not from the author of the story, but from alterations and additions made by later remodellers who altered a scheme, the intellectual significance of which they did not fully comprehend.

The second observation concerns the part played in the story by the recommendation of silence.

It has been observed that, according to the poet, the essential virtues of chivalry are charity and piety. It is these which are at the outset inculcated by the mother, emphasized by the knightly instructor, and finally repeated by the religious teacher. In the importance assigned to the care of the unprotected and prayer to God, the minstrel had in mind the statement of the apostle concerning pure religion and undefiled, which is to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world. Such conduct the poet makes the essence of knightly obligation.

The work is arranged to develop the application of these cardinal principles of action; the love-tale arises from protection of the orphan; the story of the unasked question is made to elucidate the theory of religious obligation.

In addition to the general injunctions mentioned, the preceptor of Perceval lays stress on two specific duties, — mercy and reticence.

The propriety of sparing the fallen is illustrated by an important part in the action. Under circumstances of extreme provocation, the hero twice forbears to take the life of an enemy, whom he contents himself with sending to King Arthur. This clemency, contrary to the spirit of the older heroic poesy, was perhaps an addition of the trouvère to the morality of romance.

Less obvious is the necessity of reserve in speech. The purpose of the author and meaning of his work can be made clear by an incursion into the proverbial philosophy of the Middle Age.

A collection of sententious maxims used as a handbook for the instruction of youth, and familiar to every schoolboy of the twelfth century, was that of Dionysius Cato, whose Latin distichs, rendered into many languages, were universally known.



Cato designates control of the tongue as the first of merits, and as a virtue approved by heaven : —

Virtutem primam esse puta compescere linguam ;  
Proximus ille Deo est, qui scit ratione tacere.

In the words of an English translator of the eighteenth century : —

Think it a vertue chief, to speak in season ;  
He's next to God, who can hold 's tongue with reason.

The prose condensation of the adage only has : *Magna quidam virtus nostræ est moderatio linguæ.* A great virtue is the government of our tongue.

Translators were apt to think this maxim too sweeping, and to modify the approbation of silence by that of seasonable speech ; thus the Anglo-Norman Everard translated the distich so as to make it signify that the man is near to God who knows how when to speak and when to be silent.

La vertu premere  
Ki a tei seit chere  
Est lange refrener ;  
A Deu est prochein,  
Ki par resun certain  
Set taisir e parler.

So an Anglo-Saxon renderer, whose version states that it is best before God that one be discreet and able to regulate both his speech and his silence, and to wot when he hath spoken and when he is answered.

The adage is only one of a class of proverbial expressions respecting the relative merits of speech and silence, — a debate forming familiar literary material of the Middle Age, and frequently referred to in the works of our author.

The first of the extant productions of Crestien turns on the same question, whether or not to suppress the free utterance of thought. Enidè, who has fallen into disgrace by open censure of her husband, considers whether she shall further violate his prohibition by warning him of his danger. In her regret for her freedom of language, she represents to herself that no man ever regretted keeping his ideas to himself, while speech would have often been his bane : —

Einz teisirs a home ne nut,  
Mes parlars nuist mainte foiee.

The lines are a paraphrase of a saw, found in a more pithy form in the German Cato : —

Swigen schadet keinen tac,  
Klaffen wol geschaden mac.

It is a habit of the *trouvère*, to which sufficient attention, in my opinion, has not been paid, to furnish, in his later works, contrasts and counterparts to preceding compositions. This is the case in the present instance. As in *Enidè* he portrayed a lady who had practised blunt freedom, in *Perceval* he described a knight who exhibits excessive reserve. Yet this restraint is not without scruple. *Perceval* remembers having heard that it was possible to be mute too long, as well as to converse over-much : —

C'ausi bien se puet on trop taire  
Com trop parler a la foie.

Here, again, the poet paraphrases a proverb, which appears in a quatrain of a later Spanish writer, the Rabbi Sem Tob : —

Mal es mucho callar,  
Peor es estar mudo,  
Que non es por callar  
La lengua segunt cudo.

The same rhymer devotes a long discussion to the dispute concerning the excellencies of speech and silence. If sages had not taught, disciples would not have existed.

Sy los sabios callaran,  
El saber se perdiera ;  
Sy ellos non ensennaran,  
Deçiplos non uviera.

It is to a French saying answering to this last citation, that *Crestien* has reference in the first lines of the *Erec*. The poet excuses himself for venturing to embark on the sea of literature. In his apology, he seems to defend himself against critics who were inclined to rebuke his presumption. After his manner, he answers by a proverb. The *vilain* (clown of the jest-book) saith in his saw that folk scorn things more precious than they guess. If one were silent, he might leave unuttered a thing which would conduce to pleasure if uttered ; therefore every man ought to do his best to use the gift he hath. Such is the retort of the poet, who presently boasts, with good reason, that he has undertaken a work which will endure as long as Christianity.

The proverbial philosophy, in which is discussed the relative advantages of utterance and secrecy, is represented, as above observed, in the lines of *Dionysius Cato* ; but the latter, a writer of the period of the *Antonines* (perhaps only a name for a series of proverb-makers), merely gathered sententious sayings, of which, in the second century, some were already ancient. Before *Plato*, *Theognis* laid stress on the virtue of measure in speech, as opposed to the cackling of the worthless ; and old saws noted the dinner-hour as an especially

important time for refraining from being a bore. As Cato, in another distich, stated the warning :—

Inter convivas fac sis sermone modestus ;  
Ne dicare loquax, dum vis urbanus haberi.

In the words of the English translator :—

Say little at a feast, lest thou be named  
A tattler, whilst thou would be civil famed.

The advice, not to be loquacious lest you be held impolite, is translated in the words put by Crestien into the lips of Perceval's tutor :—

Nus ne puet estre trop parliers,  
Qui sovent tel chose ne die  
Que on li tourne a vilonie.

These comments and parallels will make clear how often the poet had reflected on the ideas involved in the discussion, and how natural it was for the preceptor of the young knight to place the virtue of reticence beside that of clemency.

The man dear to heaven is he who can use measure in speech, says the proverb ; Perceval, an inexperienced lad, has not the knowledge which would enable him to do so. The failure to make inquiry is therefore natural. But is the action more than a jest without serious meaning? Why punish the well-meaning youth for his inevitable mistake? The poet knew that this is what Nature does. The best intentions do not save men from the consequences of their defect of wisdom. The tragedy of life is the inability to grasp opportunity.

It is in the nature of achievements required from heroes of romance that they can be accomplished only by the right person. The adventure can be performed only by the perfect knight. Perceval, the rude boy who has broken his mother's heart, is no such ideal deliverer. It is his sin that has sealed his lips. Here, again, the meaning must be read between the lines. The hero may not succeed in his task until a hard education has fitted him for a responsible task. Disappointment is a necessary step in education. Such is the conception, for the sake of which the poem exists.

Of the two cardinal obligations, one has been observed ; even in his misery, the hero has not neglected charity and mercy. But the sense of unmerited hardship, of unjust desertion, induces him to set aside religious emotion. Feeling himself lost and forgotten, on his part he has endeavored to forget. The religious adviser, who, as a third instructor, repeats and reinforces the precepts of the mother and of the tutor in arms, reveals to him that such rebellion has been a mistake of simplicity. The last lesson is the folly of despair, —

the last injunction that conveyed by the pithy English saying, Never too late to mend. The conceptions of duty at the outset of the tale enjoined by the beautiful lines put into the mouth of the mother, at its end are confirmed by the equally lovely verses ascribed to the hermit:—

Encor poras monter en pris,  
S'auras honor et paradis ;  
Dieu croi, Dieu aime et Dieu aore ;  
Preudome et preudefame honore.

When it is considered that the part of the narrative devoted to Perceval, and every scene it includes, is ingeniously and naturally arranged in such manner as to enforce this series of ideas, — that no incident could have occupied any place other than that assigned, that the future grows out of, and is rendered necessary by, the past, — it seems out of the question that the work of Crestien could have borne any close resemblance to a ruder original. As a consequence, later works which follow the outlines of the action must be considered to owe their existence to the composition of which they are only interpretations.

The Arthurian scenery is obviously a decoration. If in any part of his narrative Crestien followed a folk-tale, such possible ruder antecedent must have undergone a recast so complete as scarce to have remained recognizable.

No doubt the Perceval, in several situations, exhibits the influence of folk-tales. That a hero should arrive at an enchanted castle, find the master of the mansion in straits which he was destined to relieve, and fail in consequence of his wilful ignorance as to the course which he was required to pursue, is a state of things which has a resemblance to the action of certain stories, the origin of which is probably mythologic. But such similarity is remote and indefinite. No particular tale has been pointed out which bears any close analogy to the scenes of Crestien's poem.

It may probably be that the composition is founded, not on any single traditional narrative, but on elements taken from many folk-tales, combined freely for literary purposes. These situations, borrowed from the most various quarters, arranged themselves about the central ideas, as filings about a magnet. The whole of this labor could hardly have been the work of Crestien ; he may have had predecessors who worked in a similar spirit, and who brought into a ruder form the story which he altered and elaborated. But the work of such possible forerunners must also have been literary, and distant from anything which could have been contributed by a Cymric reciter.

The affiliation which Irish and Welsh literatures fail to offer is furnished by matter nearer to a Frenchman of the twelfth century.

According to the analysis above given, the main theme of Crestien's tale is the instruction of simplicity. In the beginning of the poem, it is related in what manner the hero is led to follow the profession of arms, from which his mother and guardian has been anxious to deter him, by keeping from his knowledge all particulars respecting knights. In the course of wanderings, he falls in with the very persons from whom he was to have been isolated; in consequence of information thus obtained, he is led to covet the advantages of knighthood, and in the end to pursue the career against which he was to have been protected.

To the general idea of this narration exists a parallel in the famous legend of Barlaam and Josaphat, a Christian recast of the life of Gautama Buddha. In the latter story, a king, after for a long time desiring a male heir, has a son respecting whom it is predicted that one day he shall embrace Christianity. Fearing the accomplishment of this prediction, the child is shut up from the world, in order to prevent him from beholding such human vicissitudes as might incline his will toward asceticism. Arrived at adolescence, the lad is suffered to go abroad, and obtains a view of human suffering, and a consequent knowledge of the certainty of disease and death. The thoughts awakened by the spectacle disturb his peace of mind; in the end, he is instructed in Christian faith by the hermit Barlaam, who obtains admission under the disguise of a merchant.

As the central idea of the legend is to set forth instruction in Christianity, so that of the Perceval is to recount education in chivalry; and it would seem necessary to seek no further for the fundamental conception of Crestien.

The Perceval opens with a scene, in which the simple youth is made to behold objects of armor and apparel concerning the name and use of which he inquires. (It may be noted that the contrast between the natural curiosity of youth and the self-control of his later reserve constitutes one of the many delicacies of the verse.) The legend of Barlaam also makes mention of a similar incident. The magician Theudas, in order to impress on the king the necessity of employing the influence of woman, relates a story of a youth, who, to be protected from ill-fortune, must be shut up from the sun until the completion of his fifteenth year. At the end of this time he is allowed to observe the splendors of the world. "Here, gold and silver; there, pearls and precious stones; spacious chariots with royal steeds, and, in brief, everything after its rank and class they show the boy. When he inquired what each of these was called, the servants of the king indicated the appellation; but when he anxiously desired to learn the name of women, the sword-bearer

of the king jestingly said : 'These are the demons who seduce men.' Now the heart of the boy, taken by desire, panted for these more than all beside ; wherefore, after everything had been displayed, they bring him back to the king. Then the king demanded of his son what he most loved of the things he had seen. 'What, father!' said he, 'save the demons who seduce mankind ! for of none of those things which have been shown me did my soul so burn as for their friendship.' And the king was amazed at the words of the boy, and saw how tyrannous a thing is the love of women."

This parable, in separate form, became part of the collections of Exempla, or stories pointing a moral, used by the mediæval clergy. In these is developed the trait of inquiry, on the part of a simple-minded youth, into the names and qualities of objects used in the great world. The connection with our tale seems obvious. All that was necessary was a change from women to knights, as the dangerous beings encountered ; and it may be that the Perceval contains an allusion to the legend.

It cannot be supposed that Crestien was the first inventor of the Arthurian story ; he must have been acquainted with some narrative regarding Perceval the Welshman ; but how much such a story contained cannot be conjectured. It is possible that the narrative known to the trouvère may have been of a comic character, and that the seriousness and significance of Crestien's work may have been entirely due to the talent of the poet, who probably recast and completely altered his original.

The origin of the jest which conferred on the hero the epithet of Welshman has already been set forth. The designation points to an Anglo-Norman origin, as only inhabitants of the island of Britain would have been likely to give to a jesting tale a Welsh reference.

The nursery literature of our own day has preserved this habit of ridicule directed against folk of Wales. A familiar rhyme recounts the absurd mistakes of the "three jovial Welshmen" who are represented as hunting on St. David's Day, and who suppose a ship to be a chimneyless house, the moon to be cheese, and so on. An American variant has retained a verse more consonant with the chase. The hunters suppose a horse to be a hornless deer. It cannot be doubted that the ridicule is ancient, perhaps as old as the time of Crestien. The reference, no doubt, primarily was to ignorance of habits and usages of the polite world in the days of chivalry. The verses, therefore, seem to belong to the same root as the narrative which, according to the suggestion, may have been transformed into the beautiful story of the French minstrel.

In the attribution to Welshmen, however, we have only an example of the habit of attaching ridiculous histories to localities and races.

Kindred with the nursery rhyme is a folk-tale recorded by the brothers Grimm, directed against Suabians; and Wolfram of Eschenbach affirms that, in point of stupidity, Bavarians had the reputation of the countrymen of Parzival. Thus the former were made to play a similar unheroic part, and became the point of attachment of the winged seeds of jests, which fly about the world ready to adhere to any convenient object.

The brief examination here offered into the meaning and sources of Crestien's work might have been expanded to much greater length and provided with abundant citations; but it will be more useful, as well as agreeable, to leave these remarks in the form of suggestions. In a future paper, it may be possible to point out the manner in which, according to the opinion of the writer, ideas and situations supplied by the poem of Crestien came to undergo such alteration as to furnish the basis for a legend of the Holy Grail.

#### NOTES.

See A. Nutt, Studies on the Legend of the Holy Grail, with Especial Reference to the Hypothesis of its Celtic Origin, in *Publications of the Folk-Lore Society*, No. xxiii., London, 1888. For mention of later works, including those of G. Paris and W. Golther, consult A. Nutt, Les derniers travaux allemands sur la légende du saint Graal, in *Revue Celtique*, 1891; also as appendix to *Folk-Lore*, vol. ii., London, 1891, pp. 1-xlviii.; M. Gaster, The Legend of the Grail, *Folk-Lore*, vol. ii. 1891, pp. 50-64, 198-211 (Remarks of A. Nutt, pp. 211-219); R. Heinzel, Über die französischen Gralromane, in *Kais. Akad. d. Wiss., Phil.-hist. Classe, Denkschriften*, Vienna, 1892, vol. xl., iii., pp. 91-196.

The work is set down by modern critics, even Golther, as properly to be called a story of the Grail, — *conte del graal*. This appellation is given in the proem attached to the work, the unguineness of which seems to me apparent. Apart from other indications, it may be noted that some of the lines imitate the preface to the Chevalier de la Charrette. Crestien was the last person to repeat himself. The occurrence of rhymes and expressions used by the minstrel does not offset the absurdity of the preface, which must have been indited by an imitator, who endeavored to copy the trouvère's style of expression. According to this view, the term *conte del graal* should be discarded.

With regard to the time at which the mother of Perceval is represented as having retired into the desert, it is manifest that this must have been before Arthur's accession; and the parallel given in the adventures of Gauvain, regarding the retreat of Igerne, Arthur's mother, fixes the date as twenty years earlier than the narration. The reference to the history of Geoffrey of Monmouth seems obvious. As to the long passage in which the mother of Perceval is made to give her son an account of the fortunes of his father and brothers, the doubtful genuineness may be left to be determined by the critical editor. Wolfram of Eschenbach must have used a text which represented the lady as a widow at the time of her flight; and such probability coincides with the parallel of Igerne.

Especially to be mentioned is the article of W. Golther, in *Sitzungsberichte der philos.-phil. u. hist. Classe der K. Bayern Akad. d. Wiss.*, Munich, 1890, vol. ii. pp. 174-217, with whose general principles the present writer unreservedly coin-

cides. Golther sets forth the freely fictitious character of the French romances, the ability of each writer to use the work of his predecessors, and recast at will the material, and the impropriety of citing later stories as if they were independent traditional narratives which can be compared with predecessors of which in reality they are only free and arbitrary transformations. He does not, however, give any analysis of the poem; and, so far as I know, the previous article is the first attempt to expound the significance of the romance from the point of view here adopted, while neither the meaning of the proper name nor the relation of the action to the proverbial literature of the time have before been noted.

The rhyme mentioned as possibly connected with the root of the *Perceval* was recorded by J. O. Halliwell-Phillips, *Nursery Rhymes of England*, 1840:—

There were three jovial Welshmen,  
As I have heard them say,  
And they would go a-hunting  
Upon St. David's Day.

All the day they hunted,  
And nothing could they find,  
But a ship a-sailing,—  
A-sailing with the wind.

One said it was a ship,  
The other he said, nay;  
The third said it was a house  
With the chimney blown away.

The American rhyme is nearly the same, but the verse above noted recites:—

The one says, "It's a horse,"  
The other he said, nay;  
The one says, "It's a deer,  
But its horns are blown away."

See my *Games and Songs of American Children*, New York, 1883, No. 34, and note; *Journal of American Folk-Lore*, vol. ii. 1890, p. 243.

For the extensive literature of the parable relating to the youth who had never seen a woman, see T. F. Crane, *Exempla of Jacques de Vitry* (in *Publications of Folk-Lore Society*), London, 1890, p. 37, and note; J. Jacobs, *Barlaam and Josaphat*, London, 1896, p. lxxxvii. Jacobs observes that the story, occurring in both the *Mahabharata* and the *Ramayana*, is distinctly a Hindu conception. The notice of the parable above given is after the Greek text of H. Zotenberg, Paris, 1886, p. 125; this Greek form is regarded as the source of western versions, like the Latin of Johannes Damascenus, *Historia de vitis*, etc., Antwerp, 1593, c. xxx.

An Armenian folk-tale, having some affinity with the story of Percival's departure from home, and subsequent search for his mother, will be found in the following pages of this Journal (pp. 135-142).

William Wells Newell.



## THE WICKED STEPMOTHER.

## AN ARMENIAN FOLK-TALE.

ONCE upon a time there was a hunter, who was a widower and had a son from his former wife. He married another wife, but soon was mortally sick. On his death-bed he said to his new wife :—

“Wife, I am dying, and I know that when my son grows up he will follow my profession. Take care, do not let him go to the Black Mountains to hunt.”

After the death of the hunter, the son growing up began to follow his father’s profession and became a hunter. One day his stepmother said :—

“Son, your father, when dying, said that after you grow up, if you follow his profession, you should not go to the Black Mountains to hunt.”

But the lad, paying no attention to what his father had advised him, one day took his bow and arrow, mounted his horse, and hastened to the Black Mountains to hunt. So soon as he reached there, lo ! a giant made his appearance on the back of his horse of lightning, and exclaimed :—

“How now ? have you never heard my name, that you have dared to come and hunt on my ground ?” And he threw three terrible maces at the lad, who very cleverly avoided them, hiding himself under the belly of his horse.

Now it was his turn : he drew his bow and arrow, took aim, and shot the giant, who was nailed to the ground. He at once mounted the giant’s horse of lightning, who, galloping, soon brought him to a magnificent palace, gilded all over with gold and decorated with precious jewels. Lo ! a maiden as beautiful as the sun appeared in the window, saying, —

“Human being, the snake upon its belly and the bird with its wings could not come here ; how could you venture to come ?”

“Your love brought me hither, fair creature,” answered the lad, who had already fallen in love with the charming maiden.

“But the giant will come and tear you into pieces,” said the maiden, who also had fallen in love with the lad.

“I have killed him, and there lies his carcass !” answered the lad.

The door of the palace was opened, and the lad was received by the maiden, who told him that she was the daughter of a prince, and that the giant had stolen her and kept her in that palace, where she had forty beautiful handmaids serving her.

“And as you have killed the giant,” she added, “I, who am a

virgin, shall be your wife, and all these maidens will serve us." And they accepted one another as husband and wife.

Opening the treasures of the giant, they found innumerable jewels, gold, silver, and all kinds of wealth. The lad thought such a magnificent palace, with so many treasures worthy of a prince, and the most beautiful wife in the world, were things that he could hardly have dreamed of, and he decided to live there, going to hunt every day as usual.

One day, however, he came home sighing, "Ah! alas, alas!"

"How now? what is the matter?" said the beautiful bride. "Am I and my forty handmaids not enough to please you? Why did you sigh?"

"You are sweet, my love," said the lad; "but my mother also is sweet. You have your place in my heart, but my mother also has her place. I remembered her; therefore I sighed."

"Well," said the young bride, "take a horse-load of gold to your mother; let her live in abundance and be happy."

"No," said the lad; "let me go and bring her here."

"Very well, go then," said the young bride.

The lad went to his stepmother, and, telling her all what he had done, brought her to the palace of the Black Mountains. Here she was the mother-in-law of the fair bride, and therefore the superior of the whole palace. Both the bride and the maidens had to submit to her.

The lad used to go out for hunting. The stepmother, being well versed in witchcraft and medicine, went secretly and administered some remedy to the corpse of the giant, so that he was soon healed. Falling in love with the giant, she took him to the palace and hid him in a cellar, where secretly she paid him daily visits, as she was afraid of her stepson. Wishing, however, to make her coquetry freely, the witch one day said to the giant, —

"Giant, you must advise me a way where I may send my son on an errand, and from where he may never come back."

Upon the advice of the giant she entered her room, and, putting under her bed pieces of very thin and dry Oriental bread, lay down upon the bed and pretended sickness. In the evening the lad returned from hunting, and, hearing that his stepmother was ill, hastened to her side and asked, —

"What is the matter, mother?"

"O son!" exclaimed the witch, with a sickly voice, "I am very sick; I shall die!" and, as she turned from one side to the other, the dry bread began to crackle. "Hark," exclaimed the witch, "how my bones are cracking!"

"What is the remedy, mother? what can I do for you?" asked the lad.

"O my son," said the witch, "there is only one remedy for my sickness, and that is the Melon of Life. I shall never be healed if I do not eat one of that fruit which you could bring for me."

"All right, mother," said the lad; "I will fetch you the Melon of Life."

He at once started on the expedition, and, after a long journey, was guest in the house of an old woman, who inquired where he was going. When she heard of the errand she said to the lad, —

"Son, you are deceived; the expedition is a fatal one; do not go."

But, as the lad insisted, the old woman said, —

"Well, then, let me advise you: on your way you will soon meet with a mansion which is the abode of forty giants, who in daytime go out hunting. But you will find their mother kneading dough. If you are agile enough to run and suck the nipples of the open breast of that giantess without being seen by her, you are safe; else she will make a mouthful of you and devour you."

The lad went, and found as foretold by the old woman. He was clever enough to suck the nipples of the giantess without being seen by her.

"A plague on her who advised you!" exclaimed the angry giantess, "else I would make a good morsel of you. But now, having sucked of my breast, you are like one of my own sons. Let me hide you in a box, lest the forty giants should come in the evening, and, finding you here, devour you."

And she shut the lad in a box. In the evening the forty giants came, and, smelling a human being, said, —

"O mother! all the year long we hunt beasts and fowls, which we bring home to eat together; and now we smell a human being, whom no doubt you have devoured to-day. Have you not preserved for us at least a few bones which we might chew?"

"It is you," answered the dame, "that are coming from mountains and plains, where no doubt you have found human beings, and the smell comes out of your own mouths. I have eaten no human being."

"No, mother, you have," exclaimed the giants.

"How if my nephew, the son of my human sister, has come here to pay me a visit?" answered the giantess.

"O mother!" exclaimed the giants, "show us our human cousin; we will not hurt him, but talk with him."

The giantess took the lad out of the box, and brought him to the giants, who were very much pleased to see a human being so small, but so beautiful and manly. Holding him up like a toy, the giants handed him to one another to gratify their curiosity by looking at him.

"Mother, what has our cousin come for?" inquired the giants.

"He has come," answered the giantess, "to pick a Melon of Life, and carry to his mother, who is sick. You must go and get the Melon of Life for him."

"Not we!" exclaimed the forty giants; "it is above our ability."

The youngest of the forty brothers, however, who was lame, said to the lad:—

"Cousin, I will go with you and get the Melon of Life for you. You must only take with you a jug, a comb, and a razor."

On the following day the lad took what was necessary and followed the lame giant, who soon brought him to the garden of the Melon of Life, which was guarded by fifty giants. The guards being asleep, the lad and his companion entered the garden without being perceived, and, picking the melon, began to run. But they were just crossing the hedges when the lame leg of the giant was caught by the fence, and, in his haste to release it, he shook the hedges, which crackled like thunder; and, lo! all the fifty giants awoke, crying:—

"Thieves! human beings! a good prey for us!" and began to pursue the lad and his lame companion.

"Throw the jug behind you, cousin!" exclaimed the lame giant.

The lad did so, and, lo! plains and mountains behind them were covered by an immense sea, which the fifty giants had to cross in order to reach them. By this means they gained quite a distance till the fifty crossed the sea.

"Now, cousin, throw the comb behind you!" exclaimed the giant.

The lad did so, and, lo! an extensive jungle between them and the fifty giants. They gained another great distance before the giants finished crossing the jungle.

"Throw the razor now, cousin!" exclaimed the giant.

The lad did so, and, lo! all the country between them and the fifty was covered with pieces of glass sharp like razors. Before the fifty could cross the distance, the thirty-nine giants came to the rescue of the two and took them safely to their borders.

The lad took leave of his adopted aunt and cousins, and, taking the Melon of Life with him, returned home. On his way, however, he was again the guest of the old woman, who, seeing him come safely, asked if he had succeeded in bringing the precious fruit.

"Yes, I have brought it, auntie," answered the lad, and told her his tale.

In the middle of the night, when the lad was sound asleep, the old woman got out the Melon of Life from the lad's saddle-bags and put a common melon in its place. In the morning, the lad brought the melon to his stepmother, who ate it and exclaimed:—

"Oh, happy! I am healed!"

(The story, after the manner of folk-tales, continues with repetition. The lad once more hunts, while the witch and the giant devise new methods to destroy him. This time it is the milk of the Fairy Lioness which is to be obtained. As before, the youth proceeds on the expedition and becomes the guest of the old woman, who at first dissuades him, but finally gives him advice. He is to shoot the lioness in the forehead. This action will perform the part of a surgical operation by relieving the beast from a pustule, and the gratitude of the animal will thus be secured. The lad obtains the milk, but steals the cubs of the lioness and is pursued. He is saved by his clever response to her censure. He had wanted the cubs as a keepsake. The milk is presented, but the witch replaces it with goat's milk. The stepmother blames the giant, whom she had asked to send the youth on a journey whence he would never return, and the giant advises that the youth be asked to procure the Water of Life. The step-mother again pretends sickness, and asks the help of the hero to seek the Water of Life. The lad mounts his horse and takes with him the two cubs, which by this time have grown into young lions. As in previous journeys, he comes to his hostess, who warns him: "This is the most dangerous expedition that ever human being has undertaken, and no one has ever returned from the way you intend to go. Be advised, go back; your mother is surely false."

"Let come what may, I will go," said the lad, and, taking the two lions with him, started for the fountain of the Water of Life.

He came to the fountain and found the water oozing in with the thickness of a hair. As soon as he placed his jug under it, a sound sleep overpowered his senses, and he remained there benumbed for seven days and nights. Soon innumerable large scorpions began to attack the sleeping hero, but the lions destroyed all of them. Then thousands of terrible serpents made their appearance and assaulted the lad, hissing with their forked tongues. The lions, after a bloody fight, destroyed them also. Soon a whole army of voracious beasts surrounded the fountain in search of the lad. The lions, after a sanguinary strife, succeeded in destroying them also.

At the end of the seven days and nights the lad awoke, and to his great horror saw that he was surrounded by a high wall, which the lions had built of the carcasses of the beasts and serpents they had killed. The two faithful guards were now sitting at both sides of their master and watching his every motion. The lad, seeing them stained with blood from head to foot, understood how much he owed them for the preservation of his life. He then washed them clean with the Water of Life, and taking the jug, which by that time was filled, went to his hostess.

"Did you bring the Water of Life?" asked the old dame.

"Yes, auntie, I did," answered the lad, presenting her the jug full of water.

"It was not you that succeeded," returned the old woman, "but Heaven and your faithful lions preserved your life."

During the night, as the lad was sleeping, the old woman poured the Water of Life in another vase, and filled the jug with common water, which the lad in the morning took to his stepmother, who, drinking it, said:—

"Oh, happy! I am healed!"

The following day the lad again went hunting. The witch said to the giant:—

"Can you not devise some means to destroy my stepson? By Heaven, I will destroy you this time if you do not advise me how to destroy him."

"Your stepson is brave," answered the giant; "he is an unique hero, and no one can kill him but yourself."

"How? how?" exclaimed the witch with great joy; "tell me and I will do it."

"Do you not remember the three red hairs among his black hairs on his head? So soon as they are picked, your son dies."

On the following day the witch said to the lad:—

"Come, son, lay your head in my lap and take a nap."

The lad did so and soon slept. The witch immediately took hold of the three red hairs and picked them out. A spasm or two, and the hero died.

"Now, giant," said the witch, "take that sword and chop this corpse into small pieces."

"Not I," answered the giant; "my hand will not rise to chop such a hero."

"You coward!" exclaimed the witch, and, taking the sword herself, chopped the corpse into small pieces, put these in a sack, and threw them over the garden wall. One of the little fingers, however, fell in the garden.

The lions apprehended that their master was killed, and his chopped body was in the bag. They immediately took hold of the bag and carried it to the old woman, the hostess of the hero. Opening the bag, she got out the body, and, putting every part to its proper place, made a whole; only the little finger was missing. She explained to the lions what was missing, and they at once went, and, smelling their master's finger in the garden, found and brought it to the old woman, who put it in its place. Now she brought the Milk of the Fairy Lioness, which she had secretly preserved, and poured it over the body. Immediately all the broken bones, muscles,

and sinews came together, and, the members being united, the body became as sound and delicate as that of a new-born babe. Then she brought the Melon of Life and put it before his nostrils. So soon as the lad smelled it, he sneezed seven times. Then she poured the Water of Life down his throat. At once the lad opened his eyes and jumped up, saying:—

“Oh, what a sound sleep was this that overpowered my senses!”

“Sleep!” exclaimed the kind woman. “Yes, a sleep out of which you would have never awaked had not Providence preserved you.” And she told him what had happened.

“Now, my good hostess,” said the lad, “you have done me a kindness next to God,—a kindness that I can never reward. May Heaven reward you!”

He brought her from his treasures a horse-load of gold and a horse-load of silver, saying:—

“These are for you; spend as much as you like and pray for me so long as you live.”

The lad came to his palace and found that his beautiful bride was imprisoned in a dark cellar, where she was left to starve; while the witch, his stepmother, was in excess of merriment with the giant and half a dozen younglings around her. They were all horror-struck to see the hero enter it, and the giant was about to make his exit from a secret door in the wall, when the lad seized hold of him, saying,—

“How now, coward? are you running? Stop and solve me this puzzle: who are those ugly younglings that are infecting the very air of my palace?”

“They are my children out of yonder woman, your mother,” answered the giant.

“Mother? I have no mother!” exclaimed the lad. “You increase so soon, do you? Now we are going to have a great merriment. Go and bring me from the yonder mountain wood enough to build a large pile.”

The giant obeyed, and soon a large pile of wood was built in the courtyard of the palace. The lad struck a flint and lighted the wood. Soon the whole pile was on fire burning like a furnace.

“Now, giant,” said the lad, “take hold of these bastards, and throw them into the fire one by one.

The giant obeyed, and all the younglings were burned on the pile.

“Bring now yonder witch, and throw her into the fire!” ordered the lad. She also shared the fate of her bastard children.

“Now shall I throw you also?” asked the lad of the giant.

“Hero!” exclaimed the giant, “I honor you; I will obey you.”

"Well, then," said the lad, "I will not kill you. Come, pass under my sword and swear obedience to me."

The giant kissed the sword, and, passing under it, became the bond-man of the lad.

The lad then released his beautiful bride from her dark prison. They celebrated anew their nuptials for forty days and forty nights, and enjoyed a happy life thereafter.

Thus they attained their wishes. May Heaven grant that you may attain your wishes!

Three apples fell from heaven : one for me, one for the story-teller, and one for him who entertained the company.

*A. G. Seklemian.*



POPULAR AMERICAN PLANT-NAMES.

VI.

LAURACEÆ.

*Umbellularia Californica*, Nutt., pepper-wood, Cal.

THYMELÆCEÆ.

*Dirca palustris*, L., Indian wickape, West.  
wickopy, Hartford, Me.

ELÆAGNACEÆ.

*Shepherdia argentea*, Pursh, buffalo berry, Nebr.

EUPHORBIACEÆ.

*Euphorbia corollata*, L., milkweed, Madison, Wis.

*Euphorbia Cyparissias*, L., milkweed, Vermont.  
graveyard moss, Ind.

*Euphorbia hypericifolia*, and *E. maculata*, L., corn-pusley, Southold,  
L. I.

*Euphorbia maculata*, L., French pursley, Sulphur Grove, Ohio.

*Euphorbia marginata*, Pursh, snow-on-the mountain, Sulphur Grove,  
Ohio; N. Dak.  
milkweed, ghost-weed, snow-on-the-  
mountain, Waco, Tex.

*Fatropa stimulos*, Michx., bull nettle, South.

*Ricinus communis*, L., castor-bean, Sulphur Grove, Ohio.

*Simmondsia Californica*, Nutt., pig-nut, Arizona.

*Tragia nepetæfolia*, Cav., stinging nettle, Southwestern Mo.

URTICACEÆ.

*Laportea Canadensis*, Gaudich, wood nettle, Southwestern Mo.

*Maclura aurantiaca*, Nutt., Osage orange, hedge-tree, "bois d'arc,"  
Southwestern Mo.

*Pilea pumila*, Gray, water weed, Sulphur Grove, Ohio.

*Ulmus Americana*, L., red elm, white elm, Southwestern Mo.

*Ulmus fulve*, Michx., slippery elm, white elm, Southwestern Mo.

JUGLANDACEÆ.

*Carya alba*, Nutt., walnut, New England.

black hickory, Southwestern Mo.

*Carya microcarpa*, Nutt., black hickory, Sulphur Grove, Ohio.

*Carya porcina*, Nutt., pignut,<sup>1</sup> Ind.

<sup>1</sup> A corruption of pignut.

*Carya sulcata*, Nutt., shell-bark hickory, Southwestern Mo.

*Carya tomentosa*, Nutt., white hickory, Southwestern Mo.  
pull-nut, mocker-nut, Sulphur Grove, Ohio.

*Fuglans cinerea*, L., oil-nut tree, West.  
white walnut, Southwestern Mo.

## CUPULIFERÆ.

*Betula balsamifera*, sycamore, black poplar, West.

*Carpinus Caroliniana*, Walt., swamp beech, hornbeam, Sulphur Grove, Ohio.

*Fagus ferruginea*, Ait., white beech, red beech, black beech, West.

*Quercus coccinea*, Wang., and var. *tinctoria*, Gray, black oak, Southwestern Mo.

*Quercus imbricaria*, Michx., swamp oak, pin oak, Southwestern Mo.

*Quercus rubra*, L., red oak, Spanish oak (lowland variety), Southwestern Mo.

## SALICACEÆ.

*Salix cordata*, Muhl., var. *vestita*, And., diamond willow, Burnside, S. Dak.

*Salix*, sp., with catkins very prominent, pussy willow, Sulphur Grove, Ohio.

## EMPETRACEÆ.

*Empetrum nigrum*, L., squirt plum, Rumford, Me.

## CONIFERÆ.

*Abies alba*, Link, cat spruce, Andover, Me.

*Juniperus communis*, L., juniper, West.

*Juniperus Sabina*, L., juniper, West.

*Juniperus Virginiana*, L., juniper, West.

*Larix Americana*, Michx., juniper, West.

cypress, Oxford County, Me.

*Pinus Banksiana*, Lambert, shrub pine, West.

*Pinus resinosa*, Ait., Norway pine, hard pine, Oxford County, Me.

*Pinus strobus*, L., yellow pine, West.

*Torreya Californica*, Torr., California nutmeg tree, Cal.

## ORCHIDACEÆ.

*Arethusa bulbosa*, L., swamp pink, meadow pink, Mass.

*Cypripedium acaule*, Ait., valerian, nerve root, Paris, Me.

Indian slipper, Oxford County, Me.

*Cypripedium spectabile*, Swartz, shepherd's purse, Lepreau, N. B.

*Goodyera repens*, R. Br., adder's tongue, Paris, Me.

*Habenaria psycodes*, Gray, and *Habenaria fimbriata*, R. Br., wild hyacinth, Woodstock, Me.

*Spiranthes cernua*, Richard, hens' toes, Paris, Me.

IRIDACEÆ.

*Iris versicolor*, L., blue lily, Madison, Wis.

*Sisyrinchium angustifolium*, Mill., forget-me-not, Hartford, Me.

AMARYLLIDACEÆ.

*Agave Parryi*, Engelm., century plant, Ariz.

*Cooperia Drummondii*, Herb., rain lilies, star flowers, Waco, Tex.

*Narcissus* (all species), Easter flowers, Sulphur Grove, Ohio.

LILIACEÆ.

*Camassia esculenta*, wild hyacinth, "kmass," Cal.

*Chlorogalum pomeridianum*, Kunth, soap root, soap plant,<sup>1</sup> "amole," Cal.

*Clintonia borealis*, Raf., hound's tongue, calf corn, Hartford, Me.

wild corn, corn flower, Oxford County, Me.

*Dasylirion Wheeleri*, Watson, bear grass, Ariz.

*Erythronium albidum*, Nutt., tulip, Southwestern Mo.

*Erythronium Americanum*, Ker., wild yellow lily, Norridgewock, Me.  
jonquil, cornflower,<sup>2</sup> Oxford County, Me.

*Hemerocallis flava*, L., lemon lily,<sup>3</sup> Sulphur Grove, Ohio.

*Hesperocallis undulata*, Gray, California day lily, Cal.

*Lilium Philadelphicum*, L., freckled lily, South Berwick, Me.

*Maianthemum bifolium*, DC., wild lily of the valley, Fairhaven, Mass.

*Muscari racemosum*, Mill., var. *plumatis*, feather hyacinth, sugar loaf, Sulphur Grove, Ohio.

*Oakesia sessilifolia*, Watson, wild oats, Paris and Hartford, Me.  
corn-flower, Oxford County, Me.

*Smilax Bona-nox*, L., bamboo vine, stretch-berry, Waco, Tex.

*Smilax rotundifolia*, L., horse brier, dog brier, Mass.

*Streptopus roseus*, Michx., Jacob's ladder, Paris, Me.  
Solomon's seal, West.

*Trillium erectum*, L., red Benjamin, Woodstock and Paris, Me.  
wild peony, or "piny," Oxford County, Me.

*Trillium erythrocarpum*, Michx., white Benjamin, Woodstock and Paris, Me.

*Trillium recurvatum*, Beck., cowslip, Parke County, Ind.

Jack-in-the-pulpit, Central Ill.

*Trillium sessile*, L., nigger-heads, Ind.

<sup>1</sup> Used in washing.

<sup>2</sup> Sometimes used for "greens."

<sup>3</sup> Lemon-colored.

*Veratrum viride*, Ait., Indian poke, Oxford County, Me.

*Xyrophyllum setifolium*, Michx., turkey-beard, N. J.

*Yucca filamentosa*, L., Adam's needle and thread, Harding's "With the Wild Flowers."

*Yucca gloriosa*, L., Roman candle, the Lord's candlestick, So. Cal.

#### PONTEDERIACEÆ.

*Pontederia cordata*, L., moose-ear, Grand Lake, N. B.

#### COMMELINACEÆ.

*Tradescantia crassifolia* (green), Jacob's ladder, Wandering Jew, Sulphur Grove, Ohio.

(striped), Joseph's coat, Sulphur Grove, Ohio.

*Tradescantia*, sp., in greenhouses, small white flowers pointed like corn, corn lily, Sulphur Grove, Ohio.

*Tradescantia*, sp., Indian paint,<sup>1</sup> Mineral Point, Wis.

#### ARACEÆ.

*Arisæma triphyllum*, Torr., wake-robin, West.

bog onion, Rumford, Me.

memory root, Rutland, Mass.

*Calla palustris*, L., water arum, West.

#### ALISMACEÆ.

*Sagittaria variabilis*, Engelm., water lily, Southwestern Mo.

arrow-head, swan root,<sup>2</sup> Cal.

#### CYPERACEÆ.

*Cyperaceæ* (all grass-like species), ornamental grass, Sulphur Grove, Ohio.

*Scirpus lacustris*, L., cat-tail flag,<sup>3</sup> Cal.

#### GRAMINEÆ.

*Agropyrum repens*, L., witch grass, Oxford and York counties, Me.

*Andropogon furcatus*, Muhl., and related species, blue-stem grass, Southwestern Mo.

*Cenchrus tribuloides*, L., sand spur, Fla.

sand bar, Waco, Tex.

*Danthonia spicata*, Beauv., witch grass, Oxford and York counties, Me.

<sup>1</sup> The juice said to irritate the skin and make it red.

<sup>2</sup> Used as food by Indians.

<sup>3</sup> Used as food by Indians.

- Panicum capillare*, L., tickle grass, Sulphur Grove, Ohio.  
*Panicum virgatum*, L., switch grass,<sup>1</sup> Central Neb.  
*Setaria glauca* and *viridis*, Beauv., barn grass, Oxford County, Me.  
*Sorghum*, sp., cane, sugar cane, Sulphur Grove, Ohio.  
*Sporobolus Buckleyi*, Vasey, crawly grass,<sup>2</sup> tickle grass, Waco, Tex.  
*Sporobolus serotinus*, Gray, blue ruin, Oxford County, Me.  
*Triticum repens*, twitch grass, dog grass, Oxford County, Me.  
*Zea mays*, L. (yellow striped with red), bloody butcher, Sulphur Grove, Ohio.  
 (hard grains without dents), flint corn, Sulphur Grove, Ohio.

EQUISETACEÆ.

- Equisetum hiemale*, L., gun-bright,<sup>3</sup> Penobscot County, Me.  
 snake weed, Jones and Delaware counties,  
 Iowa.

FILICES.

- Aspidium Noveboracense*, Swartz, bear's paw, Plattsburg, N. Y.  
*Cystopteris*, sp., bladder fern, N. Y.  
*Onoclea sensibilis*, L., polypod brakes,<sup>4</sup> Oxford County, Me.  
 sugar brake, Penobscot County, Me.  
*Polypodium* (a Florida species), resurrection fern,<sup>5</sup> Fla.  
*Pteris aquilina*, L., poor man's soap,<sup>6</sup> Ala.  
*Woodwardia*, sp., chain fern, N. Y.

OPHIOGLOSSACEÆ.

- Botrychium Virginianum*, Swartz, indicator,<sup>7</sup> Jackson, West Va.

LYCOPODIACEÆ.

- Lycopodium clavatum*, L., stag-horn evergreen, Concord, Mass.  
*Lycopodium complanatum*, L., trailing Christmas Green, West Va.  
 trailing, running, or creeping vine,  
 Ferrisburgh, Vt.  
 evergreen, Oxford County, Me.  
*Lycopodium*, sp., fox-tail, St. Andrews, N. B.

<sup>1</sup> Also called "wild red-top" by the farmers.

<sup>2</sup> Very troublesome to the mower, eluding the scythe.

<sup>3</sup> Said to have been used by the Indians for polishing their guns.

<sup>4</sup> It would be an interesting investigation to trace out the origin of this application of a name evidently derived from *Polypodium*.

<sup>5</sup> From its habit of unrolling upon being wet with rain.

<sup>6</sup> Because it will make a lather with water.

<sup>7</sup> Name derived from the fact that its growth is thought to indicate the presence of ginseng.

## MUSCINEÆ.

*Polytrichum commune*, bear's grass, Penobscot County, Me.  
bird's wheat, Kennebec valley, Me.

## FUNGI.

*Boletus*, sp., cow mushroom, N. H.  
*Exobasidium*, sp., May apple, N. J.  
*Phallus*, sp., carrion flower, Mass.

## ALGÆ.

*Spirogyra*, sp., frog slime, N. H.  
*Ulva latissima*, glit, Mace's Bay, N. B.

*Fanny D. Bergen.*

## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

**ALGONKIAN.** *Cheyenne.* In "Globus" (vol. lxxi. s. 143), Dr. W. J. Hoffman writes of "Der Hut des Cheyenne-Indianers Spotted Bull."

**IROQUOIAN.** In the "Journal of the Anthropological Institute" (vol. xxvi. pp. 221-247) for February, 1897, appears a paper by the late Horatio Hale, entitled "Four Huron Wampum Records: A Study of Aboriginal American History and Mnemonic Symbols." After giving a sketch of Huron history and ethnology, Mr. Hale takes up the consideration of the Huron wampum records, their origin, manufacture, use, etc., and concludes with a detailed account of "the four historical Huron wampum belts:" (1) The "double calumet Treaty belt," probably more than 250 years old; (2) the "peace-path belt," of which a memory only remains; (3) the "Jesuit missionary belt," perhaps the most remarkable and memorable wampum belt in existence (made by Indians under missionary guidance); (4) the "Four-Nations Alliance belt," belonging probably to the second decade of the eighteenth century. A description is also given of the "Penn wampum belt," supposed to record a treaty made with the Delaware Indians in 1682. Mr. Hale's general conclusions are as follows: (1) "When the Spanish, English, and French colonists arrived in America, with the intention of taking possession of the land, which necessarily meant the extermination of the native inhabitants, they found these inhabitants enjoying frames of government and forms of civilization which evinced intellectual and moral faculties of no mean order. These statements are not only true of the populous communities of Peru, Mexico, and other Central and South American countries, but in some respects will apply with even greater force to the tribes of North America who then occupied what are now the United States and Canada; (2) "Scholars who have made what they deem a careful and impartial study of the languages, customs, and traditions of the American race and of other so-called inferior races have found in them, as they believe, evidences of natural endowments not inferior to those of any other races, but merely kept down and made torpid by centuries and perhaps millenniums of unfavorable environment." Mr. Hale warns against "the agreeable and popular taste of exalting the race to which one happens to belong," as perhaps "helping to prepare for the future millions of the self-sufficient and intolerant Aryan race the same deplorable destiny that is now overtaking the self-sufficient and intolerant millions of China."

To the paper of Mr. Hale, Prof. E. B. Tylor adds some notes and criticisms on "The Hale Series on Wampum Belts" (pp. 248-254), now in the Pitt-Rivers collection in the Oxford University Museum. Professor Tylor and Mr. H. Balfour, from observation of the beads making up these belts, conclude that "they belong to the European period and cannot be much earlier than 1600." Professor Tylor also thinks that, "considering how many obvious fables have centred in Iroquois legend round the name of their national hero, it is too much to accept as real history the details of his foundation of the Iroquois League." While not feeling able to credit Hiawatha with the invention of the wampum belt, as some have done, he concludes that "a map of the region of the wampum belt will be found to centre in the Iroquois country, leading to the inference that it was there that it had its origin."

**MEXICAN.** In the "Muséon" (vol. xvi. pp. 21-48), published at Louvain, H. de Charency discusses "L'historien Sahagun et les migrations Méxicaines." — To "Science" (n. s., vol. v. pp. 479, 480), Mr. J. D. McGuire and Mrs. Zelia Nuttall contribute notes on "Mexican Hieroglyphs," thought to have been representations of the fire-drill, but really referring to the digging-staff and the spinning-wheel. — In the "Antiquarian" (vol. i. pp. 57-61, published at Columbus, Ohio, Prof. Frederick Starr writes of "A Shell Gorget from Mexico."

**MUSKOKI. Seminole.** In the "American Naturalist" (vol. xxxi. pp. 357-359), for April, 1897, Mr. H. C. Mercer, *fide* H. G. Bryant, describes some "Recent Pile Structures made by Seminole Indians" in the salt estuary of New River, Dade County, Florida. The author regards these platform-beds (constructed to avoid the pest of mosquitoes) as an interesting example of "the adaptation of the life of savage peoples to daily environment," and suggests the same idea as explanatory of certain similar structures elsewhere.

**Choctaw.** To the "Lake Como Normal," for January-February, 1897, H. S. Halbert contributes a brief account of "The Choctaw Game of Achahpih."

**PUEBLOS. Tusayan.** In "The Tusayan Ritual: A Study of the Influence of Environment on Aboriginal Cults," which appears in the "Report of the Smithsonian Institution" for 1895 (Washington, 1896), pages 683-700, Dr. J. Walter Fewkes writes of the struggle of the Mokis with an unfavorable environment, and its influence upon their religious development, ritual especially. It is interesting to learn that "the ritual of the Tusayan Indians is as composite as their blood kinship. Peoples from other parts of the arid region have joined in the original nucleus, each bringing its rites and its names of the sun-god. Each of these components clung to their own ceremonies, and thus several series of rites developed side by side, adding



new names to supernatural beings already worshipped" (p. 690). In the nature and meaning of symbols appears the influence of arid conditions. Back of environment, so the author thinks, "are laws, as yet not clearly made out, which control the evolution of man," and "throughout all history man, from his own consciousness, has recognized that controlling influence to be higher than environment, and no science nor philosophy has yet succeeded in banishing the thought from his mind" (p. 700). — To the same "Report" (pp. 557, 588), Dr. Fewkes contributes also a detailed and well-illustrated "Preliminary Account of an Expedition to the Cliff Villages of the Red Rock Country, and the Tusayan Ruins of Sikyatki and Awatobi, Arizona, in 1895." Most interesting to folk-lorists is the account of the food-bowl decorations.

SIOUAN. Miss Alice Fletcher's "Notes on Certain Beliefs Concerning Will Power among the Siouan Tribes," which appears in "Science" (n. s., vol. v. pp. 331-334), is a most interesting and valuable expert contribution to primitive psychology and folk-lore. Etymological and psychological notes are given on words for *will*, *railroad train*, *kindness*, *patience*, *intelligence*, etc. Noteworthy is the high estimate placed upon personality by these Indians.

#### CENTRAL AMERICA.

HONDURAS. *Carib*. In his article on "Mittelamerikanische Cariben," in the "Internat. Arch. f. Ethnogr." vol. x. (1897), pp. 53-60, Dr. Carl Sapper discusses the Caribs of British Honduras, Spanish Honduras, and Guatemala, treating of life, clothing, arts, language. Special note is taken of loan-words and verb-forms, woman's language, etc.

MAYAN. J. T. Goodman's "Biologia Centrali-Americana. Archæology. The Archaic Maya Inscriptions" (London, 1897, 4to) is an expensive work, betraying no insight into Mayan linguistics, mythology, or civilization, and of comparatively little scientific value, since it is not based upon the recognized canons of American palæography. — To the "American Antiquarian" (vol. xix.) for January, 1897, Lewis W. Gunckel contributes (pp. 1-10) an article on "The Numeral Signs of the Palenque Tablets." — Under the title, "The Old Indian Settlements and Architectural Structures in Northern Central America," an interesting paper by Dr. Carl Sapper, which appeared originally in "Globus" (vol. lxxviii.), is reprinted in the "Report of the Smithsonian Institution" for 1895 (Washington, 1896), pp. 537-555. It is worth noting that "any influence of Asiatic styles of architecture is absolutely excluded," and "so far the study of the architectural ruins has given no clue to the original home and to possible former migrations of the Maya family" (p. 555).

NICARAGUA. In the "American Antiquarian" (vol. xix. 1897, pp. 21-25) for January, 1897, Mr. John Crawford discusses the "Names and Statues of the Amerrique People" of Nicaragua. The conclusion of the author is that "the type of man represented by the above stone images [on the island of Momotombito, in Lake Managua] is represented in Nicaragua by these Amerrique people, and that the evidence establishes beyond doubt that Amerrique is the correct manner of spelling of the name of the people and mountains under discussion." One must wait for further evidence before accepting Mr. Crawford's refusal to style the Amerriques Indians "because of their peculiar, though clearly defined, Micronesian type."

## SOUTH AMERICA.

BRAZIL. *Tupi*. In his article, "Due singolarissime e rare trombe da guerra guernite di ossa umane dell' Africa et dell' America meridionale," in the "Arch. per l' Antropologia" (vol. xxvi.), Prof. Enrico H. Giglioli describes (pp. 110-112) a sacred war-trumpet of bamboo garnished with a human skull, in use among the Yuruna, a Tupi tribe of the lower Xingu regions. The native name of the instrument is Panétadada-tabá.

COLOMBIA. In the "Journal of the Anthropological Institute" for February, 1897 (p. 29), C. H. Read has a brief note on "Aboriginal Goldsmiths' Work in Colombia."

GUIANA. *Caribs*. In the "Internationales Archiv. für Ethnographie" (vol. x. pp. 60-68), under the title "Geräthe der Caraiben von Surinam," Dr. J. D. E. Schmeltz describes a number of implements and instruments of the Caribs of Dutch Guiana, — pottery chiefly, in bird and animal shapes.

VENEZUELA. In the "Comptes Rendus" (tome cxxiv. pp. 572, 573) of the Academy of Sciences at Paris, F. Geay has a brief paper, "Sur la composition d'anciennes poteries indiennes du Vénézuëla," noting the use of the *pica-pica*, a sort of fresh-water sponge, which is burned to ashes and mixed with the clay of the llanos, giving the pottery an easily recognizable characteristic appearance.

## GENERAL.

DOLLS. Of interest to the folk-lorist is the extended article, "A Study of Dolls," by A. Caswell Ellis and G. Stanley Hall, which appears in the "Pedagogical Seminary" (vol. iv.) for December, 1896 (pp. 129-175). The main contents are child-lore of present day American Aryans, but many notes and discussions of the use of dolls by American Indians are included.

ENVIRONMENT. Maj. J. W. Powell's "Relation of Primitive Peoples to Environment, illustrated by American Examples" ("Smith-

son. Rep.," 1895, Washington, 1896, pp. 625-637), initiated the anthropological part of a series of lectures on the influence of environment, tendered by the various scientific societies of Washington, D. C., to the citizens of the capital. To Major Powell: "Man is man by reason of his mind, and his evolution is intellectual evolution," and therefore environment works chiefly upon the human mind. — The most elaborate lecture of the series is that by Prof. O. T. Mason (*Ibid.* pp. 639-665), on "The Influence of Environment Upon Human Industries or Arts." A table is given which shows "American Environments in Association with Aboriginal Industries." The continent is divided into eighteen areas (Arctic; Athapascan; Algonquin-Iroquois; Southern United States; Plains of the West; North Pacific; Vancouver-Columbia; Interior Basin; California-Oregon; Pueblo; Middle America; Littoral and Insular Americas; Cordilleras of South America; Andean Atlantic Slope; Eastern Brazil; Mato Grosso, Central South America; Argentina-Patagonia; Fuegian), and the relation of these to physiography, animals, plant, mineral life, alimentation, dress and ornament, house and house-life, manufactures, arts, and industries, locomotion and transportation, duly indicated. Professor Mason's contribution will be welcomed on all hands as a most interesting and valuable summary of a very difficult investigation.

**IMPLEMENTS, INVENTIONS.** Mr. H. C. Mercer, in the course of a brief article on the "Grooved Axe in South America," contributed to the "American Naturalist" (vol. xxxi. pp. 559, 560), observes: "The idea of the ethnic unity of American Indians is strengthened by the fact that so common an implement of the stone age as the axe should have been hafted among them in a peculiar fashion (namely, by means of a groove), unknown, it seems, in all parts of the world except Australia" (p. 359). — In the "Popular Science Monthly" (vol. l.) for March, 1897, Prof. O. T. Mason publishes (pp. 676-679) a brief illustrated article, "The Cliff-Dweller's Sandal: A Study in Comparative Technology," from which the following interesting fact appears: "The ancient sandal of Arizona and New Mexico never had the single toe-string between toes No. 1 and 2" (p. 677).

**INSTITUTIONS.** Ch. Letourneau's "L'Evolution de l'Esclavage" (Paris, 1897, 538 pp. 8") is an interesting account of the serfdom of peoples and classes in all ages and among all peoples. — "The Relation of Institutions to Environment," a Washington Saturday Lecture by Prof. W. J. McGee, is published in the "Smithsonian Report" for 1895 (Washington, 1896), pages 701-711. In this interesting contribution to a most important subject, the author utilizes in skilful fashion the data of the Papago region.

**MUSIC, etc.** In the "Amer. Antiq." (vol. xix. pp. 19, 20), Dr. D. VOL. X. — NO. 37. II

G. Brinton writes briefly of "Native American Stringed Musical Instruments," — the *Quijongo* (monochord) of Central America, the "Apache fiddle," the sounding-board of the "Nachee" Indians, and a reed-jar instrument from Brazil. The subject is one of great interest, and evidence as to borrowing may soon be forthcoming if these instruments are carefully studied.

**OCCULTISM.** Under the title, "Der Occultismus der nordamerikanischen Indianer" (Leipzig, 1897, 68 pp.), Dr. L. Kuhlenbeck has published his studies of shamanism, spiritualism, as present among the Indian tribes of North America.

**PSYCHOLOGY.** J. Robinsohn's "Psychologie der Naturvölker. Ethnographische Parallelen" (Leipzig, 1896, 176 pp. 8°) is a résumé of general interest, but not strikingly original in theme or treatment.

**RELIGION.** The Rev. John Maclean's "Canadian Savage Folk" (Toronto, 1896, viii, 641 pp. 8°), besides many other items of general interest, contains (pp. 420-455) a chapter on "Native Religions," in which sacred numbers, names of God, Canadian Indian theology, the Indian Messiah, etc., are discussed.

*A. F. C.*

## FOLK-LORE SCRAP-BOOK.

THE CHOCTAW GAME OF ACHAHPIH.—In the "Lake Como Normal" (published in the interest of the Lake Como Normal School), January-February, 1897, H. S. Halbert gives an account of this amusement :—

"This ancient game, played with a circular stone about five inches in diameter, and poles, became almost extinct among the Choctaws of Mississippi about the beginning of the present century, although it was occasionally played by the Six Towns Choctaws of Jasper County as late as 1842.

"Writers of the last century have left us more or less imperfect descriptions of the game, which they call chungkee, but it was never known by that name among the Choctaws, who invariably speak of it as achahpih, and the stone used in playing the game as tali chanaha. 'Kil ittim achahpi,'— 'Let us play achahpi,'—one Choctaw would say to another in soliciting him to play the game.

"The statement in M. F. Force's 'Mound Builders,' that chungkee is the Choctaw word for this game, is a mistake ; also the statement that the name of the game is preserved in Mississippi in the name Chunkey River. Chunkey River and the old Indian town of Chunkey both derived their names from chunki, the Choctaw word for black martin, perhaps so called from the great numbers of those birds in that region.

"Many years ago there lived in Neshoba County an aged Choctaw named Mehubbee, who had often seen the achahpih game played in his youth, and who still had an achahpih stone in his possession. In the summer of 1876 this aged Indian prepared an achahpih ground in an old field on Talashu Creek, and instructed some young Choctaws how to play this almost-forgotten game of their forefathers. This was undoubtedly the last time this ancient game was ever played in the State of Mississippi. From a conversation with one of those players, the following facts were learned :—

"A level piece of ground is selected, and an achahpih yard — ai achahpih — laid off, being about one hundred feet long and twelve feet wide. The yard is cleared off, tramped hard, and made as smooth and level as possible. The achahpih poles were made of slender swamp hickory saplings, from which the bark was stripped and the poles scraped perfectly smooth and seasoned over a fire. They were about ten feet long and the size of an ordinary hoe-handle. The head, or striking end, of the pole was made round. Near the head were cut around each pole four parallel grooves. One fourth of the way down, the poles were cut two more grooves, and a single one around the middle of each, making seven grooves in all. Twelve was the game, and the play alternated from one end of the ground to the other. Two men played the game, taking their stand at one end of the ground, a third man standing between them, whose duty it was to roll the stone toward the other end. The two players, whom I shall call Hoen-tubbee and Tonubbee, held their poles in a slanting position, one end resting against the palm on the fingers of the right hand, which was thrust to the rearward, the body resting loosely in the left hand. The stone being thrown

by the third party, both players darted their poles at it as it rolled toward the other end of the ground, each trying to strike the stone with the head of the pole. The object in striking the stone was that, if the pole should hit the stone, there was greater probability of their stopping near each other. As soon as the throw was completed, the distances between the stone and the grooves on the poles were measured. The game was counted as follows: If the four grooves on Hoentubbee's pole were nearer than any on Tonubbee's, then Hoentubbee counted four; if the single groove was nearer, he counted one; if the two grooves were nearer, he counted two. In case the nearest grooves on each pole were the same distance from the stone, no count was made. It was possible for a player to win the game in three throws by having the good fortune to make four at each throw. If the players had no one to throw for them, they threw it alternately for each other.

"The achahpih game was often kept up the entire day. Like other Indian games, there was much betting among both players and spectators. My informant considered the game a very tedious one, and expressed surprise that his ancestors ever took any pleasure in such a dull and uninteresting pastime.

"A great amount of labor must have been required in making the achahpih stones, as they were handed down from one generation to another as precious heirlooms. As the Indian came in contact with the civilization of the white man with his implements of iron, new habits and industries were introduced, no new achahpih stones were made to take the places of those lost or destroyed; consequently the game gradually passed out of use, and to-day there are but few living persons who have witnessed the achahpih game as played by the Southern Indians."

## LOCAL MEETINGS AND OTHER NOTICES.

SUMMER MEETING OF THE AMERICAN FOLK-LORE SOCIETY AT DETROIT, AUGUST 10. — As will be observed by reference to the notice of the American Association for the Advancement of Science, as given below, one of the days of the meeting at Detroit will be devoted to Folk-Lore, and will constitute a joint meeting of the American Folk-Lore Society and of section H. Members of the Society intending to present papers may communicate with the secretary.

It will be remembered that the annual meeting of the Society for the current year has already been announced as to take place at Baltimore, Md., December 28, 1897.

REPORT OF PROCEEDINGS OF THE BALTIMORE BRANCH OF THE AMERICAN FOLK-LORE SOCIETY, FROM APRIL, 1896, TO APRIL, 1897. — During the past year the Society has met at the rooms of the Quadriga Club, 12 East Centre Street, on the second Thursday of the month, at eight P. M.

*April, 1896.* The officers for the ensuing year were elected as follows : President, Prof. Henry Wood ; Vice-President, Miss Elizabeth T. King ; Secretary, Miss Annie Weston Whitney ; Treasurer, Dr. Henry M. Hurd ; Council, Mrs. Waller Bullock, Prof. Maurice Bloomfield, Mrs. John C. Wrenshall, Miss Mary Willis Minor, Miss Mary Worthington Milnor, Prof. Kirby F. Smith, Mr. G. M. Zacharias.

Prof. Henry Wood read part of a paper on "Custom and Myth in the *Midsummer Night's Dream*," of which the following is an abstract :—

In the *Eddic Skirnismál*, as in the "*Midsummer Night's Dream*," the betrothed lovers are confronted with a trinoctium of waiting before the "night of their solemnities" arrives. The god Frey exclaims, on receiving the message of Gerdr :—

Long is one night ! Two are still longer !  
How can I endure to wait three ?

Shakespeare begins the "*Midsummer Night's Dream*" with Theseus' speech :—

Now, fair Hippolyta, our nuptial hour  
Draws on apace ; four happy days bring in  
Another moon : but, O, methinks, how slow  
This old moon wanes !

This coincidence between the earliest and the latest Germanic drama on the advent of summer is not accidental. In both monuments the three nights—the four nights of Theseus' speech are shown to represent three, reckoned inclusively—intervene between betrothal and marriage. But they are a folk-lore variant of a similar prescribed period just after marriage. The Sanskrit House Rules directed that each newly-wedded pair should pass the three nights succeeding their marriage lying upon the ground and tending their marriage fire, and should so long refrain from consummating their nuptials. The most interesting chapters in the "*Ragnar Lodbrok Saga*" recount the same observance, and add several details which may be used to illustrate the "*Midsummer Night's Dream*."

In mediæval Christian Europe the custom became an ecclesiastical requirement. This could be waived if the privilege of conjugal union immediately after marriage was purchased as an indulgence. Dr. Karl Schmidt, "*Jus Primæ Noctis*," Freiburg, 1881, has collected material on the subject, but his book is far from being exhaustive. Among further sources, now for the first time cited in this connection, are Wolfram von Eschenbach's "*Parzival*" and the romance of "*Huon of Bordeaux*." The analogy between the latter story and the "*Midsummer Night's Dream*" is very close. Oberon appears in both as the good Providence of the lovers, but also as their judge. In both he is a kind of lay priest, but also the sovereign guardian of marriage. He officiates in this double capacity in the last scene of the play, and dispenses blessings for a full compliance with nuptial ceremony.

In the *Skirnismál* the same penalties impend over Gerdr which actually overtake Titania in the "*Midsummer Night's Dream*." Oberon corresponds to Frey, and Gerdr to Titania. The plot of both productions has to do with the repentance of an erring lady-love. Titania's punishment for scorning

conjugal duties and the threat against Gerdr's maiden stubbornness are identical. Gerdr represents in general terms the spring, which must each year be wooed and won by the god. She answers, therefore, to both conceptions, — that of maid and of wife. The triple curse of "lewdness, love-madness, and lust," pronounced upon her, is precisely what Titania is visited with. The three-headed monster, whose threatened embraces Gerdr hastens to shun, is the "true-begotten father" of Bottom with his ass's head.

In the "Ragnar Lodbrok Saga" the royal pair were punished with deformed offspring because they violated the rite of the trinocium. In the "Midsummer Night's Dream," Oberon promises to "all the couples three" immunity, in their issue, from all "the blots of Nature's hand," from "marks prodigious, such as are despised in nativity." The reason for this immunity is now seen to lie in the observance of the three wedding nights, which form the basis of the whole plot.

The second part of the paper is devoted to a discussion of this body of tradition in the Elizabethan period in England. It is shown that Shakespeare's play marks the close of a long development of folk-lore conceptions, which include Proserpina, Queen Mab, and Titania. In tracing the ascertainable steps in this development, particular attention is paid to the *Pervigilium Veneris*, the Roman *Lemuria*, the May Marriage, and the lyrics of Thomas Campion.

In the third part of the paper, a new time-scheme for the play is constructed. According to this scheme, which demands the explanation of accompanying text in detail, the action must be supposed to begin on the twenty-eighth of April, and to end on the first of May at midnight. The conclusion is reached that Shakespeare constructed his play upon the old folk-lore basis of the three wedding nights. Confirmation of this conclusion is found alike in the plot of the play, in the characters, and the duration of the action.

The article will soon be published, together with other Shakespeare studies by the same author.

*May*, 1896. Papers were read by Mr. C. B. Furst, on "Some Western Maryland Folk-Lore," and by Mrs. Brown Davis, of Washington, D. C., on "Astronomical Folk-Lore."

Prof. Kirby F. Smith presented a paper on "A Legend of the Alban Lake." This has been published in the "American Journal of Philology," xvi. 203-210. The President offered some remarks on the "Fiftieth Anniversary of Folk-Lore as a Term and as a Science."

*November*, 1896. Dr. Charles C. Bombaugh gave an address on "Medical Superstitions." Dr. Bombaugh then called attention to an article by Alfred M. Williams, "A Miracle-Play in the West Indies" ("Jour. Amer. Folk-Lore," ix. 117-120), as offering an example of a curious literary survival. The dialogue there cited appeared to Mr. Williams 'to have been composed by some one of more elaborate literary faculty than the negroes;' but he remarked that "the scene had apparently all the reality to them of a miracle-play to the people of the Middle Ages, and no sense of incongruity or grotesqueness troubled their naïve mind." Dr. Bombaugh



pointed out that the whole dialogue is taken verbatim from Hannah More's "David and Goliath." The question may be asked whether the authoress of this spirited production would have felt consoled for the setting, by the fact that her reading play had at last been acted. But when Mr. Williams informs us that "an attempt has been made to prohibit the play on the ground that it is a travesty on religion," the reader experiences quite another feeling of incongruity and grotesqueness. Hannah More and the censor of morals are at odds at last and in a British colony!

*December, 1896.* Two papers were presented: "Every-Day Survivals of Folk-Lore," by Dr. Henry M. Hurd; and "The Archaic Smile and the Evil Eye," by Mr. Percy Meredith Reese.

*January, 1897.* Dr. Anita Newcomb McGee, of Washington, D. C., gave an account of Koreshanity, a new Cult with a new Cosmogony. The leader of this new communism, Dr. Cyrus Teed, bases his "illumination" upon the prophecy of Isaiah as to Cyrus (Persian *Koresh*). His claim to be considered the last of the seven Messiahs — Adam, Enoch, Noah, Moses, Elijah, Christ, and Koresh — finds a more interesting parallel in his conception of physics. The earth, according to "Koresh," is not convex, but rather a concave body. To prove this thesis, he had instruments constructed, with which his disciples are crudely experimenting on the coast of Florida. Koresh claims also to have discovered the secret of making gold, and foresees the time when the expenses of its production will be reduced to six dollars per ton. This, he expects, will procure him the hatred of the moneyed classes. The proof of the concavity of the earth will as surely draw down on him the wrath of men of science, while the strict adherence of his community to celibacy will insure the bitter opposition of the public in general. All this, Koresh claims, will result in his martyrdom before the year 1914. He will pass from earth only to return again as a deified spirit, the true seat of Godhead in the minds of men. A female member of his community, named Vitoria Gracia, shares with Koresh the responsibilities of government. She, it is said, will never die, but will become the mother of a new sexless race, which is destined to sway the future destinies of the world. Dr. McGee, having spent several days in the principal community of the sect at Chicago, was in a position to describe the growth of Koreshanity from within, and from its very beginnings, and also to lay before the Folk-Lore Society pamphlets, documents, money vouchers, etc., with which Koresh enlightens and governs his communities. Prof. W. J. McGee gave an illustrated lecture on "Seriland and its Savages." Professor McGee has twice visited this most primitive and barbarous people on their island in the Gulf of California, and gave an account of their customs, particularly those of marriage.

*February.* The meeting in February was addressed by Mr. Arthur Bibbins of the Woman's College in Baltimore. The title of his paper was "Some Palæontological Folk-Lore from Maryland." The particular subject discussed was the folk-lore clustering about the fossilized trunk of the sago palm. Besides material now for the first time unearthed, Mr. Bibbins discovered a number of interesting specimens in the possession of country-

folk in the vicinity of Baltimore and Washington. In each case, some folk-lore speculations as to the origin of these "sponges," "fungi," etc., and occasionally some notions of mysterious values and properties, were found to exist in the minds of the possessors. Their primitive notions furnish in themselves a brief chapter in folk-lore, and open up a larger perspective into the historical development of folk-lore ideas. An interesting collection of photographs and originals was exhibited by the lecturer.

In the discussion which followed, the president pointed out the close analogy between these new superstitions and the old barnacle-goose. He also suggested that the "Wunderbares Vogelnest" of Grimmelshausen, a German romance of the seventeenth century, is probably founded upon a precisely similar folk-lore basis.

The meeting concluded with a discussion of the best methods of collecting the folk-lore of Maryland and Virginia. A committee was appointed to consider the matter and report at a future meeting.

*March.* At the March meeting, two papers were read. Prof. Maurice Bloomfield, in a most instructive communication linking the oldest with the modern superstitions, urged the claims of the "Atharva Veda" as a source of folk-lore. Miss Emma Brent presented a paper entitled a "Folk-Lore Medley."

*April.* At the April meeting, only routine business was transacted, and the following officers were elected for the ensuing year: President, Dr. Henry Wood; Vice-President, Mrs. John C. Wrenshall; Secretary, Miss Annie Weston Whitney; Treasurer, Dr. Henry M. Hurd; Council, Prof. Maurice Bloomfield, Dr. Kirby Smith, Dr. Charles C. Marden, Mrs. Waller Bullock, Mrs. John D. Early, Miss Mary Worthington Milnor, Miss Mary Willis Minor.

A special meeting was held April 23d in the Donovan Room, Johns Hopkins University, at which Prof. Otis T. Mason, of the National Museum, Washington, D. C., lectured on "The Archæology of Lore and Custom."

CINCINNATI BRANCH. — *February 8.* Dr. I. D. Buck gave an address on the "Supernatural in Folk-Lore." The coincidence in different minds of psychical phenomena was accounted for on natural principles, the process being regarded as analogous to that controlling the transmission of physical epidemics. A very animated discussion followed, and as usual the evening was concluded in the tea-room.

*April 13.* This meeting was largely for purposes of business; the discussion of various matters of local interest, and the election of officers, occupying a great part of the time. Prof. Van Cleve gave an address on "Negro Music," demonstrating by examples that the scale of this music consists of but five notes, and, like the music of all barbarous people, is in a minor key.

The following officers were elected for the ensuing year: President, Prof. Charles L. Edwards; First Vice-President, Dr. D. Philipson; Second Vice-President, Miss Annie Laws; Secretary, Miss Therese Kirchberger; Treas-

urer, Mr. F. A. King ; Advisory Committee, Dr. I. D. Buck, Mr. Arthur W. Dunn, Mrs. George A. Thayer, Miss Laura Wayne.

An interesting programme for the year 1897-98 was submitted by Professor Edwards, which will hereafter be published.

*Therese Kirchberger*, Secretary.

ANNUAL MEETING OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.—This meeting will be held in Detroit, Michigan, beginning on Monday, August 9.

The provisional programme for Section H (Anthropology) provides that Tuesday, August 10, shall be devoted to folk-lore. The members of the American Folk-Lore Society are especially invited to join with the section on that day, so as to make a union meeting of the section and the Society.

The days of the week have been assigned by the section as follows : Monday, the organization of the Section and the Vice-President's address on "The Science of Humanity ;" Tuesday, Folk-Lore, as above stated ; Wednesday, the report of the committee on "The Ethnography of the White Race in America," with discussion : in the afternoon, Psychology ; Thursday, Archæology and Ethnology of Mexico and Central America ; in the afternoon, Archæology and Ethnology of the United States ; Friday, the report of the committee on Anthropologic Teaching : in the afternoon, Somatology.

If the Association does not adjourn on Friday night, the section will continue its meetings on Saturday ; but it is expected that the Association will join in an excursion on Lake Erie from Detroit to Buffalo, thence to Niagara and across Lake Ontario to Toronto, in order to join in the meeting of the British Association, to be held in Toronto on August 18. All members of the American Association will be received by the British Association at Toronto on the same footing as regular members of the British Association. Members of the American Folk-Lore Society not already members of the A. A. A. S. are invited to join the Association. The Secretary of the Folk-Lore Society will be pleased to pass in the nomination of any member who wishes to join the A. A. A. S.

*F. W. Putnam*, Secretary.

## BIBLIOGRAPHICAL NOTES.

## BOOKS.

NAVAHO LEGENDS. Collected and Translated by WASHINGTON MATTHEWS, M. D., LL. D., Major U. S. Army, Ex-President of the American Folk-Lore Society, etc. With Introduction, Notes, Illustrations, Texts, Inter-linear Translations, and Melodies. Boston and New York: Published for the American Folk-Lore Society by Houghton, Mifflin & Company. (Memoirs of the American Folk-Lore Society, vol. v.) 1897. Pp. 299, vi.

Inasmuch as an outline of the contents of this volume has already been given in the pages of this Journal, it may be proper to leave to other publications a critical estimate of the fifth volume of Memoirs; yet it may be permissible to offer the opinion that the work constitutes a model of the manner in which mythologic material ought to be edited, in order that its character and relations to racial life should be made comprehensible. For the general reader, the brief and excellent Introduction affords the best information as to the nature of aboriginal tradition, while comprehension will be greatly promoted by the illustrations. The melodies written out by Professor Fillmore, and the admirable bibliography prepared by Mr. F. W. Hodge, constitute important appendages to a book that in completeness leaves little to be desired, but which, like all praiseworthy essays in the field of Indian tradition, awakens a keen desire for additional information. The work marks the progress of the new epoch in the record of American primitive religion which was introduced by the Navaho Mountain-chant of the same author, published by the Bureau of Ethnology.

The Creation Legend recites the origin of the people as locusts or other winged insects; their passage from the nethermost of the four lower worlds to the fourth world; the creating (no doubt originally the remodelling) of first man and first woman; the temporary separation of the sexes and consequent conception of the demons by women bereft of their human husbands; emergence into the fifth world or our earth, and the reconstruction of the latter in imitation of the form furnished by the world below; fashioning of sun, moon, and stars; the birth of the demons, or "alien gods," whose origin has been mentioned; the making, apparently as a counterpart, by the tribal gods, of the self-rejuvenating goddess; her impregnation by the solar ray; the bringing forth of the war-gods; their rapid growth and journey to heaven in quest of their celestial father, by whom they are acknowledged and provided with magic arms; their wars with the cannibal demons and the overthrow of the latter, of whom some are spared as serviceable to mankind; the migrations of the Navaho people, and gradual formation of its gentes as a result of fusion with many races. It will be seen, therefore, that we have in the legend an elaborate mythological system; but nothing is said of any creation of the five worlds, or of the other races supposed to be already existent.

Material for comparison is furnished by the outlines of Zuñi creation

myths lately furnished by Mr. F. H. Cushing. These outlines represent, not texts, but abstracts of texts. The form is much more complicated, and the impression of philosophic reflection intensified by the biblical language favored by the reporter. Nevertheless the fundamental notions offer a good deal of parallelism to Navaho conceptions. Among the Zuñis also we have four lower worlds; origin from reptile ancestors; ascent to the fourth world, surrounded by four oceans; impregnation by the sun, and birth of twin brothers, who become war-gods; the arming of the latter by their sun-father; emergence to earth, and reconstruction of the fifth world; quarrel of man and woman, and consequent engendering of monsters; destruction of these by the war-gods; migration and intercourse with foreign races. The arrangement of the elements and the details appear somewhat to differ. A section in the outlines to which the Navaho legend offers no counterpart is the first chapter, containing statements of a highly metaphysical nature in regard to evolution from an All-father. It will be necessary to have a more extensive body of material and a variety of versions before it can be predicated just how far extends the correspondence of the Navaho and Zuñi traditions, and whether it must be presumed that the Navahoes borrowed the myths from their more civilized neighbors.

For the further tracing of these mythological elements, material is as yet lacking. Parallels from the half-christianized Algonkin legends might be cited which would establish a considerable degree of concordance. The indications are that, among the Eastern tribes also, aboriginal religious conceptions were especially concerned with the struggle of gods and demons and with accounts of tribal history. The basis of such traditions is not so much speculative as practical, fed by fear more than by curiosity. As continual danger from demonic and human assaults constitutes the great perils of the present time, the human heart needs the refreshment of hope and trust. This support is obtained from the legends, which recite supernatural protection in the past. Such narratives, if not in their entirety the subject of dramatic representation, were continually referred to in ritual and formed the underlying ground of piety. In the end it will perhaps be found, that no race is so low in the scale as to be devoid of a body of myths and traditions, which serve the purpose of a sacred history. In this respect, primitive man differed from civilized society in a degree much less radical than has generally been assumed.

At this point must be introduced the ever-recurring inquiry: Will American historical societies awake to a plainer sense of their duty? Will they at last pay more serious attention to the sources of history embodied in the life of the present day? Will they assist the American Folk-Lore Society in its efforts to utilize the few remaining years of opportunity? And will the many public libraries and private collectors of Americana furnish such measure of reasonable support that this series of Memoirs may be continued, and the present inadequate means of research and record be made in some degree coextensive with the occasion?

*W. W. N.*

THE MYTHS OF THE NEW WORLD: A Treatise on the Symbolism and Mythology of the Red Race of America. By DANIEL G. BRINTON, A. M., M. D., LL. D., D. Sc., Professor of American Archæology and Linguistics in the University of Pennsylvania. Third Edition, revised. Philadelphia: David McKay. 1896. xii, 13-360 pp. 8vo.

Though many specialists have devoted themselves to research in the languages, sociology, folk-lore, and mythology of the numerous Indian tribes of the New World, Dr. Brinton's volume, the first edition of which appeared in 1868, is still *sui generis* the only general philosophical analysis of American religions. It goes without saying that the revision — "the present edition has been subject to a thorough revision, much of the text having been rewritten and about fifty pages of new matter added" — has enabled the author to incorporate whatever of value recent investigations have brought to bear upon subjects in which his philosophical insight and critical acumen have enabled him largely to anticipate the conclusions of students of primitive religions both at home and abroad.

After an introductory chapter, "General Considerations on the Red Race," the following topics are characteristically treated: The Idea of God; The Sacred Number: its Origin and Applications; The Symbols of the Bird and the Serpent; Myths of Water, Fire, and the Thunder-storm; The Supreme Gods of the Red Race; Myths of the Creation, the Deluge, the Epochs of Nature, and the Last Day; the Origin of Man; The Soul and its Destiny; The Native Priesthood; The Influence of the Native Religions on the Moral and Social Life of the Race.

Dr. Brinton is a firm believer in the unity of the Red Race and their autochthonous culture, preferring, in the case of many resemblances which have led other writers to postulate early historic connection between the New World and the Old, "the interpretation which in such recognizes merely psychological parallels, — proofs of the unity of the soul of man, obliged or inclined to follow the same paths when setting forth on that quest which has for its goal the invisible world and the home of the gods" (p. 54). In his discussion of the "good and bad gods," especially as regards the Iroquois and Algonkins, he seems to estimate a little too highly European influence since the Indians have become acquainted with the missionary doctrines. Particularly instructive is the chapter on "Sacred Numbers," in which the sacredness of the number four in American religions is emphasized, and its relations to the symbolism of the cardinal points, the cross, the tree, etc., pointed out. The adoration of the cardinal points seems to have given rise to this sacredness of four, "the key to the symbolism of American religions" (pp. 83, 84). In animal symbolism the bird and the serpent — the first the symbol of the clouds and winds, the second usually the symbol of the lightning and the waters — are most prominent, and are both "devoid of moral significance" (pp. 120-143).

Suggestive to a remarkable degree is Dr. Brinton's chapter on the "Myths of Water, Fire, and the Thunder-storm" (pp. 144-190), and no portion of it more interesting than that which deals with the woman-worship of Mexican and Central American tribes, the Tarascas and Tzentals espe-

cially (p. 179). The words with which the chapter on "The Supreme Gods of the Red Race"—in his "American Hero Myths" Dr. Brinton has discussed the topic at much greater length—closes, referring to the Messiah-hope, the culture-idea, so prominent in American mythology and religions, are of deep philosophical significance: "These fancied reminiscences, these unfounded hopes, so vague, so childlike,—let no one dismiss them as the babblings of ignorance. Contemplated in their broadest meaning as characteristics of the race of man, they have an interest higher than any history, beyond that of any poetry. They point to the recognized discrepancy between what man is and what he feels he should be, must be; they are the indignant protests of the race against acquiescence in the world's evil as the world's law; they are the incoherent utterances of those yearnings for nobler conditions of existence, which no savagery, no ignorance, nothing but a false and lying enlightenment, can wholly extinguish" (p. 225). Flood-myths and tales of man's earth-birth are legion in America, and their variations are also legion; they run all along the line, from the Rootdiggers' idea that the earth and sky and sea always were as they now are, to the thought of the Aztecs (like the Greeks of old) that, when the universe shall perish, even the gods will pass out of existence. One of the most interesting chapters in the book treats of "The Soul and its Destiny" (pp. 271-304), in which Dr. Brinton notes (p. 303): "What strikes us most in this analysis of the opinions entertained by the red race on a future life, is the clear and positive hope of a hereafter, in such strong contrast to the feeble and vague notions of the ancient Israelites, Greeks, and Romans, and yet the entire inertness of this hope in leading them to a purer moral life,"—a proof that the "religious is wholly distinct from the moral sentiment." In the section on "The Native Priesthood" (pp. 304-328), the great influence exerted by secret societies, shamans, and priests is fully appreciated, and their power as teachers emphasized. In the final chapter Dr. Brinton states many interesting conclusions, none more so than this, that the secret of the happier influence of this [elevating and mollifying] element in natural worship is all contained in one word,—its *humanity*" (p. 338); the moral value of religions "can be very precisely estimated by the human or the brutal character of their gods." Prayer is recognized as "one of the least deceptive standards wherewith to measure the progress of the knowledge of divinity in the New World" (p. 339), and examples given of the evolution of this act of worship.

From the reading of this volume, with its charity and toleration of races and ideals other than our own, its insight and suggestiveness, its wealth of illustration and example, one will certainly rise sympathetic with the author's closing words: "The more carefully we study history, the more important in our eyes will become the religious sense. It is almost the only faculty peculiar to man. It concerns him nearer than aught else. It holds the key to his origin and destiny."

Two good indexes of authors and subjects, and numerous bibliographical notes, add to the pleasure of using the book.

*Alex. F. Chamberlain.*

THE SWASTIKA. The Earliest-known Symbol and its Migrations. With Observations on the Migration of Certain Industries in Prehistoric Times. By THOMAS WILSON, Curator. (Report of the U. S. National Museum for 1894. Pp. 1011, 757, plates 1-25, figures 1-374. Washington: Government Printing Office. 1896.

The wide subject respecting which Professor Wilson has brought together a mass of information and many useful illustrations is only on the verge of the field with which this Journal can be concerned. It will therefore be possible only to notice his discussion, in which is brought together information from many quarters. The swastika is defined as the result of bending at right angles, in the same direction, an equal-armed cross. The Sanscrit name signifies "well-being;" and in India the figure is now, as it has been from time immemorial, a sign of prosperity in sacred use. An interesting piece of information obtained by the author from a Hindu informant shows the employment of the sign among the Jains, with whom the emblem has a special form, the bent arms being slightly curved and pointed. By these, the emblem is drawn with the finger on rice or meal spread over a circle, the parts being made according to a fixed rule (p. 805). On the walls of Buddhist cave-temples swastikas are found in great numbers. Considering the known relation of Indian usage to the countries of the extreme Orient, it is only natural that the sign should be in vogue, with corresponding significance, in China, Japan, and Thibet. Professor Wilson passes to consider the classical Orient, Africa, and the classical Occident. Here the case is quite different; for, although the sign almost everywhere occurs, appearing in eastern Asia and Europe during the bronze age, in ancient Troy on early Greek vases, etc., there is no testimony to show the meaning conveyed, nor how far, as in India, the figure was in use in daily worship.

Passing to America, a bent cross is a very common motive of decoration on pottery, in weaving, etc. As to the particular significance of the figure, it appears from a statement of Miss Mary A. Owen (p. 895) that among Kansas Indians it is used as lucky sign by sun-worshippers. The question as to the ultimate origin or origins of the swastika, and associated forms of the equal-armed cross, involve very difficult problems, and a mass of conjectures have been made, which are noted by Professor Wilson. Dr. J. Owen Dorsey observed that among Kansas Indians a cross with arms bent at the end figures as a sign of wind-songs; and Capt. John G. Bourke found that among the Apache the cross is related to the four winds. As to the very doubtful theories of migration, Professor Wilson believes the evidence sufficient to show that the American symbol is an imported sign; but this judgment will not find general concurrence. In this case, as in other inquiries, distinct information with regard to the exact idea conveyed to the minds of different American tribes by the symbol or figure of the bent cross would be a useful addition to knowledge. It is not at all clear that, in the extended early European use of the sign, there existed any religious significance analogous to that of India; and for this reason the word "swastika" seems rather misleading.

W. W. N.



**THE NIGHT OF THE GODS.** An Inquiry into Cosmic and Cosmogonic Mythology and Symbolism. By JOHN O'NEILL. Vol. ii. London: David Nutt. 1897. Pp. xii, 583-1077.

The first volume of this remarkable work has been reviewed in this Journal, to which Mr. O'Neill was a contributor, and which, as is satisfactory to recollect, was among the first to recognize his labors. The second volume, now before us, is given from his notes in the form of an imperfect sketch containing a vast quantity of useful material. In a touching preface, the wife whose devotion has succeeded in completing this memorial returns thanks to the friends whose aid has made possible the publication. A brief Memoir, contributed by a brother-in-law, gives an interesting notice of the career of the author. An official in a public department, the faithfulness and talents of Mr. O'Neill were rewarded by employment on responsible missions. After the acquisition of Cyprus in 1878, it was his administrative ability which brought order out of the chaos into which had fallen the currency of the island. In 1869, when a contributor to the "Pall Mall Gazette," he was struck by the rich field open in Japanese literature and folk-lore, and undertook the acquisition of that language, of which he printed an elementary manual for the use of students. After leaving Cyprus, and while during many years a resident in France, he was a diligent student of mediæval literature. The results of inquiries into the patois of the Free Companies were embodied in a disquisition on "Li Roys des Ribauds." While engaged in these researches, he was led to the mythological investigations lately terminated by a sudden death.

In an account of the earlier volume has been noted the central idea of Mr. O'Neill's discussion; namely, the place in human thought to be assigned to the revolution of the firmament. In the continuation, the subject is further illustrated by parallels and suggestions from all quarters. Testimony from China and Japan is given side by side with that from ancient India and Persia, classic antiquity, the European Middle Age, modern folk-lore, and, in less compass, American and Australian aboriginal material. The titles of the chapters exhibit the diversity of their contents. Under the head of "Heaven's Myths," we have discussions on "The Wheel" (including the Praying-wheel, Fire-wheel, Wheel of Fortune, Wreath, Rose); "Buddha's Footprint" (mentioning Shoes of Swiftmess, Chakra, Swastika, Labyrinth, Doric Fret, Conch); "Dancing" (referring to Circular worship, Right and Left, Religious dancing); "The Sphere" (The Winged Sphere, Man-bird-god, Feathers, Egg). Other main divisions are, "Some Heaven's Gods," "Polar Myths," "Universe-axis Myths."

The book contains numerous new interpretations and conjectures respecting the meaning of mythologic signs and tales; thus, to the mind of the author, the symbol of the wheel is not to be explained as a solar emblem, but, more mystically, from the conception of celestial motion. It is observed that the "praying-wheels" of Thibetian Buddhists are in reality meditation-wheels, containing sentences intended to assist the worshipper in conceiving the vanity of created existence; the revolution is to be explained in connection with the ceremonial circuit about shrines and holy trees. The

wheel symbol, rather than the sun disk, is considered to be the root of the sign in the Babylonian Sun-god tablet. The Wheel of Fortune, employed for divination, has the same origin. In the rose windows of Christian churches, thinks the writer, we have again an example of the prevalence of the circle symbolizing the heavens. The footprints of Buddha are to be taken not so much in the sense of material homage as growing out of a more spiritual notion. The heraldic device of the "Legs o' Man" (the island) is to be connected with the Three Steps of Vishnu. The swastika is also derived from the heavenly circle. Religious dancing and the ceremonial circuit are imitations of celestial motions.

As particularly instructive chapters may be noted those on the "Heaven-River," in which the author remarks the Chinese conception of the Milky Way as the source of the Hoang-Ho, and "The Mountain," in which the position which heights have in religious philosophy is well set forth. Mr. O'Neill observes that he has found this portion of his inquiry unsatisfactory on account of the difficulty of distinguishing between the peak which carries the firmament and the firmament itself; he seems inclined to explain this confusion as the result of a partial loss of the original idea. It may, however, be remarked that, according to a Japanese informant, and to the testimony of verses expounded by him, the modern inhabitant of China and Japan still makes scarce any separation between the mountain and the sky, as in the case of the classic Olympus.

Most readers, while finding in the book that which most interests an inquirer, an abundance of information, will be inclined to believe that the thesis is carried too far. On the other hand, it cannot be questioned that Mr. O'Neill has done a service by calling attention to a neglected phase of primitive thought. As in all such cases, the only way of insuring certainty is a resort to living tradition. When we understand exactly the extent to which the rotation of the heaven about its axis has attracted the attention of the savage races of the present day, we shall know how far that observation figured in the construction of ancient mythologies. The star-lore of American Indians is as yet very imperfectly studied, and no attention has been paid to the part which the daily revolution of the firmament plays in their system of ideas. Investigators who are concerned in bringing out the true state of the case, in this as in other researches, are therefore equally engaged in the elucidation of Vedic and Greek mythology, as well as of the obscure problems of the significance of symbols.

*W. W. N.*

# THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. X. — JULY-SEPTEMBER, 1897. — No. XXXVIII.

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## THE NEW RELIGION OF THE IROQUOIS.

WHEN Europeans first knew them, the Iroquois held their primitive belief in Areskoue, Taenyawahkee, and other divinities of whom these were the chief. In a few years they were induced to abandon the sanguinary worship of the former, but the name of Taenyawahkee still survives, though with changed ideas of his person. The Thunders are revered, and lesser deities have yet some influence. As a result of the early missions and their abandonment, religious matters entered into a chaotic state among those who did not adopt the Christian faith. Captives brought innovations, and new rites and superstitions were grafted on the old.

A hundred years rolled by, and one arose proclaiming himself a prophet of the Great Spirit. He had not seen Him personally, but the Four Persons had been commissioned to declare to him the Great Spirit's will. This prophet was a Seneca chief of full Indian blood, but with a half-breed brother of great influence and high standing.

Handsome Lake, or Ga-ne-o-di-yo in the Seneca dialect, slightly differing in the others, was a principal chief of the Senecas, and a half-brother of the noted Cornplanter, or Ga-yan-ta-wan-ka, in whose interest it has been said the revelation was made. This need not be discussed now. He was born at Ganawaugus, on the Genesee river in New York, about 1735, and for sixty years had a reputation only for idleness and intemperance. The natural effects followed and he became ill. Seeming death occurred, but he soon revived, claimed a revelation from Heaven, changed his course of life, and taught a new religion, especially directed against drunkenness and sales of land.

In his history of Onondaga, Mr. Clark places this in 1790, and an authorized preacher of his religion recently gave the same date. Sose-há-wa, his successor, the Seneca chief, Ely S. Parker, and Mr. Morgan place it in 1800. This seems the true date, as the prophet saw Washington very near the doors of Heaven, in his vision, and

that great man died in December, 1799. The prophet soon had followers, and a letter from General Dearborn, in 1802, speaks of his teachings and influence, and of a special message which he claimed to have received from the four angels.

His followers credited his story as he gave it. Others tell circumstances to prove it fraudulent. Several say that he continued unconscious for three days at least, but this is not the statement of the preachers, who say that his trance lasted only from early morning until noon. Clark says: "About the year 1790, while lighting his pipe, he suddenly sank back upon his couch, upon which he was then sitting, and continued in a state of insensibility for six or eight hours." This is not precisely his own account, and part of that given his grandson by him may be quoted from Morgan's "League of the Iroquois."

Handsome Lake told of his four years' illness: "I began to have an inward conviction that my end was near. I resolved once more to exchange friendly words with my people, and I sent my daughter to summon my brothers Gy-ant-wa-ka, or Cornplanter, and Ta-wanne-ars, or Blacksnake. A man spoke from without, and asked that some one might come forth. I arose, and as I attempted to step over the threshold of my door I stumbled, and would have fallen had they not caught me. They were three holy men, who looked alike and were dressed alike. There was another whom I would see later. The paint they wore seemed but one day old. Each held in his hand a shrub bearing different kinds of fruits. One of them addressing me said: We have come to comfort you. Take of these berries and eat; they will restore you to health."

This was the account given by his grandson, Sose-há-wa, at a religious council in 1848. Before his daughter returned he seemed dead, but Blacksnake found parts of his body still warm. It was yet dewy morning, and when the sun was half way to the zenith he opened his eyes. He answered no questions and closed them again. At noon he opened them once more, and told what he had seen, relating his vision next day to the assembled people.

In August, 1894, a religious council was held at Onondaga Castle, where Hoh-shair-honh, Stopper of a Crowd, addressed the assembly. His words were carefully reported for the "Syracuse Herald," and agree in the main with those taken down forty-six years before. This Seneca chief is now the authorized narrator of the prophet's vision and laws. Another principal Seneca chief sat near him, holding the official wampum while he preached. At the close it was covered up and removed.

The account of Handsome Lake's apparent death and revival in this is substantially that already given. Three beautiful young men

appeared, well dressed, and carrying bows and arrows. There was a fourth with the Great Spirit, whom he would see later. The three held a small branch, with berries. "They were huckleberries. He took the berries and swallowed them."

In the preliminary statement at this time were some variations. He had been sick on the Alleghany reservation for four years, and in 1790 had his vision. A voice called him, and out he went. There he saw a man and his wife, and fell dead before them. The man spread the news, the people came and found him cold and stiff, but with a small warm place at the heart. The rest is as before. The common account is that his pretended death lasted several days. I am told, "Handsome Lake's spirit then returned to his lifeless body in the presence of his friends. Among these was his brother, the noted Cornplanter. The people gathered for the burial, but for some cause Cornplanter had the funeral delayed, and after three days the spirit of Handsome Lake came back to the body and it lived again."

Sose-há-wa said that Handsome Lake announced that he had a message to the people from the Great Spirit, who made men pure, and did not intend they should sin. It was sin to drink firewater, which was not made for them, but for the white men over the sea. Drunkenness was wrong for both. The Great Spirit made men and women at the same time, and had instituted marriage. Those would be blessed who were faithful in the care of children. If they had none of their own, they should care for others and teach them well. Parents must take great care in marrying their children. If those married could not live happily together, it was lawful to separate, and yet to abandon wife or child was a great wrong. Parents should not vex their children, or dispute over them. They wanted a happy home, and if they had it not they might die.

As the later preaching has not appeared in as permanent a form as the earlier, it may be more freely quoted: "The Great Spirit is angry at the red men's sins. He is angry because they drink the firewater. He made it, but He made it for the white men, and put it on the island which He had made for them to live in. It was by the power of the Evil Spirit that white men brought it from across the great salt lake, and gave it to you. You must put it away, and repent of it all your lives. We hear your people say firewater is not wicked to take." Its evil effects were then illustrated.

My other informant related that the angels said to Handsome Lake: "We have seen some people who say that the use of whiskey is good in its place; and who also claim that the observance of Sunday is good and right for the Indian. But whiskey and Sunday are not good for the Indian; for whiskey was made for the laboring man,

and Sunday also was set aside as a day of rest. Indians do not need rest, for they labor not, and toil not; hence they need no rest. Whiskey is of no use to a hunter. If a man goes hunting while he is drunken with whiskey, the smell of this will drive the game from him before he gets in sight of it.

"Again, where whiskey is used on a farm, while hoeing corn, the corn will turn yellow and puny, and the corn plants will say to each other, We are not treated right, and are discouraged; we cannot endure this, and will never amount to anything; we are all burned out with whiskey. Look yonder! See how thrifty those plants are. They will produce an abundance of corn, and will be a blessing to all the people."

In the preaching and in this, the effects of intemperance on persons and families are graphically described, and against this evil the prophet made his strongest efforts.

In regard to marriage, Handsome Lake was told by the three angels that "The Great Spirit made two persons, one man and one woman, commanding them to live together as man and wife. He told them to bring up families. Your people must not commit adultery, nor leave the wife or husband, but love them. It is wicked to desert your children. You will never enter Heaven if you leave two of them. The man and woman may marry, and live as wife and husband, and they must live so for a lifetime. They must love each other and care for each other. We see some man leave his wife when she has a child. In a short time he marries another woman, and when his second wife has a child he leaves her. If he leaves two children he will not enter Heaven. We see that some females leave their husbands. This is wicked. God wants all your people to repent leaving each other. If any married couple have no children born to them, they must not quarrel on account of having no child, nor part, nor leave each other, but they must live together as long as they live." It is added, however, that if they cannot live happily, they may separate. Excellent rules also appear on quarreling, jealousy, and many other things. An informant, not an Indian preacher, tells me that the Great Spirit created two men, and then two women, on this continent, who were married and commanded to love one another. The pale faces were created on another continent, separated by a great sea.

"The angels said to me, Tell the people on the earth that the husband and wife must love one another, and continue to live and love thus until death separates them, except when such marriages are unfruitful. Then separation may be right, and each one may marry again. It is pleasant to the Great Spirit when a mother has ten children born to her; so much so that all of her sins will be

forgiven, and after this life she shall enter into the presence of *Ha-wa-ne-yu*."

In *Sose-há-wa*'s preaching it was said that the Great Spirit told Handsome Lake that "He had made the Indians, as a race, separate and distinct from the pale face. It is a great sin to intermarry, and intermingle the blood of the two races. Let none be guilty of this."

At Onondaga they were reminded that there were orphans and poor children whom they could adopt. The Great Spirit would reward kindness to them. Children must be trained to be moral and reverent. Parents should be thankful for every child, as a gift from the Great Spirit. It is wrong to find fault with its features, for these are the work of God. Step-children are to be treated kindly, and on such points both preachers spoke much alike.

It was wrong for a parent to whip a child, for this the Great Spirit never intended, and the young women must repent of this evil. It might be plunged in water, but punishment must cease when the child promises to do better. They were to be taught not to steal. When old age came, they were to venerate and care for their parents.

The Great Spirit enjoined hospitality, as they were members of one great family. "If a stranger wander about your abode, speak to him with kind words, be hospitable to him; welcome him to your home." Again it was said, "When your neighbor visits you, set food before him. If it be your next door neighbor, you must give him something to eat. He will partake and thank you. If you see a poor white man around your house, you must take care of him as you would your own people. He was made by the same Great Spirit who made the red man." My latest informant enlarged on this. "If your neighbor come to you for a piece of pork or a piece of bread, give him something to eat, even if it is the last loaf of bread in the house. Divide with him." These are practically much earlier rules, still maintained.

But little is said on the treatment of sickness. *Sose-há-wa* said: "The Great Spirit designed that some men should possess the gift of skill in medicine, but He is pained to see a medicine-man making exorbitant charges. Our Creator made tobacco for us. This plant must always be used in administering medicine. When a sick person recovers his health, he must return his thanks to the Great Spirit by means of tobacco, for it is by his goodness that he is made well."

It was proper to reward the medicine-man, but he must take whatever the patient chose to give. If he was poor and could give nothing, this was well. The saving of a friend's life was a sufficient

reward. Hoh-shair-honh said nothing on this subject, but my other informant said that Handsome Lake was told that he would be able to find remedies for sickness, but must charge nothing for his services.

All things relating to the Great Spirit were to be done before noon, when He went to sleep. "Our religion teaches that the early day is dedicated to the Great Spirit, and the late day is granted to the spirits of the dead." While the preachers insist on this, and religiously close their addresses at noon, others are not so particular, the Indians rarely assembling until near midday, or full noon. Sose-há-wa said the prophet was told this: "It is right and proper always to look upon the dead. Let your face be brought near to theirs, and then address them. Let the dead know that their absence is regretted by their friends, and that they grieve for their death. Let the dead know, too, how their surviving friends intend to live. Let them know whether they will so conduct themselves that they will meet again in the future world. The dead will hear and remember." Handsome Lake had another charge on this subject which involved a change of usage. "It has been the custom among us to mourn for the dead one year. This custom is wrong. As it causes the death of many children, it must be abandoned. Ten days mourn for the dead, and no longer. When one dies it is right and proper to make an address over the body, telling how much you loved the deceased."

Hoh-shair-honh said nothing of this, but both the annual and ten days' dead feast are yet kept. As the spirit does not leave its familiar resorts until the customary dead feast is observed, those who fail in this may be haunted by it, and curious stories relating to this are told at Onondaga Castle, where such feasts are customary.

According to Sose-há-wa, the angels told Handsome Lake that the Evil Spirit might "introduce the fiddle. He may bring cards and leave them among you. The use of these is a great sin." Hoh-shair-honh was very explicit. He said the angels' message was that "Card-playing is wicked. Your people must not play cards. Violin-playing is wicked. The Great Spirit has not given your people the fiddle. The white men brought cards across the great salt lake, but you must not take them in your hands. They are from the Evil Spirit. They also brought the fiddle across the great lake for you to play. That you must not touch." There is a record of violins at Onondaga in 1743, but none are there now. Rattles and drums survive, and cornets and organs have come in, but no stringed instruments as yet. A recent attempt to use the violin at a private merrymaking, was summarily ended by the chiefs and others.

The moral code was given almost in our words, and with some



admirable **minor** details. They must not sell anything without telling the purchaser its actual cost, but I do not remember this custom in anything I have bought. It was give and take. Hunting had become poor, and the angels said that they might therefore use the flesh of domestic animals at feasts, although game was the proper thing. In their changed circumstances they might build comfortable houses, and raise cattle. Thus far they might go without sin. Hoh-shair-honh allowed further liberty in this, but added that they must take good care of their stock. "It is wicked to abuse animals." There were always, however, strong injunctions against drinking liquor and the sale of land, the two great evils of Handsome Lake's day.

Religious observances were very simple, except as they concerned feasts. Sose-há-wa spoke only of a morning and evening thanksgiving, but perhaps implied more. His present successor said that the angels directed that "When they arise in the morning, they shall pray, asking that no sickness should be theirs through the day. At breakfast they must pray again, and at dinner and supper. On going to bed they must ask the Great Spirit to take care of them through the night."

Directions for the great festivals are fuller. In Hoh-shair-honh's summary of these, "The angels also said: You shall worship the Great Spirit by dancing the turtle dance at the new moon when the strawberry ripens. At the new moon of the green corn time you shall give a thanksgiving dance. In the midwinter, at the new moon, you shall give another thanksgiving dance. It shall be the New Year's dance, but you must not burn the dog as you have been doing. You shall have a thanksgiving dance at the new moon of the time of the making of sugar. You shall dance at the new moon of the planting time, and pray for a good harvest. You shall dance at the new moon of the harvest time, and give thanks for what the Great Spirit has given you. You shall make your prayers and dance in the forenoon, for at midday the Great Spirit goes to rest, and will not hear your worship."

In Sose-há-wa's preaching there is no mention of the dog, which was burned at the New Year's feast until within a few years. If the prophet found the custom too strongly intrenched, the earlier preachers may have quietly passed it over. After an observance of over a century at least, it has dropped out of this feast, in which originally it had no place.

Sose-há-wa gave fuller particulars of some of these feasts as they were directed by the angels, and these may well be quoted as being authoritative. It was said: "It is the will of the Great Spirit that when the berries ripen on the ground, we should return our thanks

to Him, and have a public rejoicing for the continuance of these blessings. He made everything upon which we live, and requires us to be thankful at all times for the continuance of his favors. When Our Life (corn, etc.) has again appeared, it is the will of the Great Ruler that we assemble for a general thanksgiving. It is his will also that the children be brought, and made to participate in the Feather dance. Your feast must consist of the new grain. It is proper at these times, should any present not have had their names published, or if any changes have been made, to announce them then. The festival must continue four days. Thus they said. Upon the first day must be performed the Feather dance. This ceremony must take place in the early day, and cease at noon. In the same manner, upon the second day, is to be performed the Thanksgiving dance. On the third the Thanksgiving concert, Ah-dó-weh, is to be introduced. The fourth day is set apart for the Peach-stone game. All these ceremonies, instituted by our Creator, must be commenced at the early day, and cease at noon. At all these times we are required to return thanks to our Grandfather Hé-no and his assistants. To them is assigned the duty of watching over the earth, and all it produces for our good. The great Feather and Thanksgiving dances are the appropriate ceremonies of thanksgiving to the Ruler and Maker of all things. The Thanksgiving concert belongs appropriately to our Grandfathers. In it we return thanks to them. During the performance of this ceremony we are required also to give them the smoke of tobacco. Again, we must at this time return thanks to our Mother, the earth, for she is our relative. We must also return thanks to Our Life and its Sisters. All these things are required to be done by the light of the sun. They must not be protracted until the sun has hid its face, and darkness surrounds all things."

The Feather dance is sometimes termed that of the Turtle, from the turtle shell rattles used, but it often follows the preaching, after noon. Our Life and its Sisters are corn, beans, and pumpkins. The Grandfathers are the Thunders, called A-kee-so-táh, they are our Grandfathers, by the Onondagas, when spoken of as divinities. Otherwise they are Hah-te-wen-non-to-teys, our Grandfathers of the continuously roaring voices. Names are given at several festivals.

The notice of the New Year's feast is very brief for one so important. Handsome Lake said to Sose-há-wa, "On the fifth day of the new moon, Nis-go-wuk'-na (about February 1) we are required to commence the annual jubilee of thanksgiving to our Creator. At this festival all can give evidence of their devotion to the will of the Great Spirit by participating in all its ceremonies." As these included the burning of the dog, the two preachers are not agreed.

Sose-há-wa mentioned but one more festival. This was the message of the angels. "Continue to listen: It has pleased our Creator to set apart as our Life the Three Sisters. For this special favor let us ever be thankful. When you have gathered in your harvest, let the people assemble and hold a general thanksgiving for so great a good. In this way you will show your obedience to the will and pleasure of your Creator. Thus they said."

There are pretty stories about these Three Sisters, the corn, beans, and pumpkins, but it is noteworthy that the Indian Thanksgiving day antedated our own. It is more American than we have ever claimed.

The four angels are repeatedly mentioned, but only three appeared at first. They said to Handsome Lake, "There are four of us. Some other time you will be permitted to see the other." Sose-há-wa, however, said nothing about the meeting, but ascribed everything afterwards to the four messengers. Hoh-shair-honh used nearly the same words, but added, "The three angels said to Handsome Lake, At the first time we met you, we told you that there were four of us angels. In three days you shall see the fourth, but if you meet him beyond a certain place you cannot come back. If you meet him this side of that place, you will return." He met him, and among other things this was told him by the three who accompanied him: "You now see the fourth angel. You shall meet him. When you meet him he will ask if you ever heard old people say that the pale faces killed a certain person. They met him, and he asked Handsome Lake if he ever heard of a person who was killed a long time ago. He answered, I have heard old people say that such a one was killed. The man said, I am the person; and he showed all the marks made on him in killing him. He said to Handsome Lake, The white people abused me, and they think they have killed me. I say that I am not dead, but I have gone back home, because not one person believed me. So I will say that they shall not enter Heaven." Another Indian does not hesitate to call this person Christ, adding as his words, "There is no salvation possible for the white men. They are all condemned already, with the exception of one — that is General George Washington. You will find him on your way. He stands at the door of Heaven, but can go no farther." All describe his place of rest.

Handsome Lake was shown the way to Heaven, not so much traveled as the other road, which he also saw. Many things of interest were shown him in the other world. These are not all related at any one time, rules of life being regarded as of more practical importance. The stories have the old Greek flavor, but a more modern dress, all punishments having a symbolic reference to the

offences of which they were the results. The prophet looked down on the earth, and saw the evils of penuriousness and intemperance. He came to the forks of the road beyond the grave, where the two keepers sat to direct the spirits of the dead to their future abode. On the one hand the road led to the Home of the Great Spirit; on the other to the House of Torment. Drunkards drank of red hot liquor. Quarrelsome husbands and wives raged at each other with a fury surpassing that of earth. Witches were alternately plunged in boiling and freezing water. Rumsellers had the flesh eaten from their bones. The great chief, Farmer's Brother, was engaged in removing a heap of sand, grain by grain, but it never diminished in size. This was the punishment of those who sold land. Lazy women cut down weeds which choked a field of corn. They grew up as fast as they were cut down. A man who had beaten his wife cruelly upon earth, struck a red hot statue of a woman. The sparks flew with every blow and burned him. These are specimens of other appropriate punishments.

In an account given me, but which I do not find in those of authority, "the angels showed Handsome Lake a house, and this house was all dark. The angels said to him, This house is the white man's church. It is of no consequence at all to the Great Spirit. Again, the angels showed me another, which was the council-house. I saw rays of light flowing from its eastern door and reaching the highest heavens. The angels told me that this light was the way for the people of the council-house, when they go to a better world. They go at once into Heaven after death, remaining there in peace and joy."

As they drew near Heaven, guided by a great light from thence, they saw Washington alone. He was not allowed to enter, for no white man could do this, but came as near as possible. I am told "he seemed quite contented as he stood at the gate of Heaven with his pet dog." All agree that he was permitted to leave the earth because of his kindness to the Indians after the Revolution. They say that their allies left them to their fate, and said he might exterminate them if he wished. He answered that the Great Spirit made them as well as him, and this would be a sin. So he let them go to their homes and live. For this good deed he comes as near Heaven as a pale-face can. They could not have put a high estimation on William Penn and others. Mercy was more to them than mere justice. This is what Handsome Lake saw, and what the angels told him. "He looked and saw an inclosure upon a plain, just without the entrance of Heaven. Within it was a fort. Here he saw the Destroyer of Villages walking to and fro within the inclosure. His countenance indicated a great and good man. They said to Hand-

some Lake, The man you see is the only pale-face who ever left the earth. He was kind to you, and extended over you his protection. But he is never permitted to go into the presence of the Great Spirit. Although alone, he is perfectly happy. All faithful Indians pass by him as they go to Heaven. They see him and recognize him, but pass on in silence. No word ever passes his lips." This is Sose-há-wa's account. The later preaching substitutes a house for a fort.

Handsome Lake was not allowed to enter Heaven himself at this time, for then he could not have returned to the earth ; its delights were described, but it was not the happy hunting-ground of their ancestors. An agreeable climate, fruits and flowers, absence of evil, peace and pleasure, these were its strong features. At a later day the prophet would enter this happy place if he continued faithful. Meanwhile he must preach, and the chiefs must assist him. Besides these he was to have other helpers, called Keepers of the Faith. These received official names, laying them aside if they relinquished their office, which they seldom did, as there were future privileges and penalties. The prophet said, "The same office exists in Heaven, the home of our Creator. They will take the same place when they arrive there. There are dreadful penalties awaiting those Keepers of the Faith who resign their office without a cause. Thus the angels said." These officers had a general charge of religious ceremonies and moral duties. The Senecas call them Ho-nun-de-ont ; among the Onondagas the female Keepers of the Faith are styled O-nah-ta-hone-tah. In the latter dialect the Four Persons, for whom there is a religious recognition, are called Ki-yae-ne-ung-kwa-ta-ka.

The land question was prominent in the prophet's mind. He was told, "The Great Spirit, when He made the earth, never intended that it should be made merchandise. He willed that all his creatures should enjoy it equally. Chiefs and aged men — you, as men, have no land to sell. You occupy and possess it in trust for your children. Whoever sells lands offends the Great Spirit, and must expect a great punishment after death." In the later preaching they were told that it was wicked to sell their lands, "If your people sell all their lands, they will then have no homes, nowhere to go. Then your people will all die, for the white people will not take care of them."

Many striking sentences and excellent precepts might be quoted from these Iroquois addresses, but the source of many of them is perfectly plain. When translated they have a very familiar sound. It is proper to say that the Christian Indians affirm that some less elevating precepts are never translated for the white man, and that

the best face is put upon those which are given. However this may be, the several accounts which I have received are quite consistent.

The call for a religious council is made like any other, a runner being sent with a string of wampum to each of the chiefs who are invited. The invitation being accepted, the runner passes on. The delegates returned the wampum when they were officially received by the Onondagas in 1894, and their welcome by that nation, and the speeches made in return, formed one day's proceedings. The real business of the council in this case occupied five days. An ascription of thanks opened each day's meeting, and in this thanks were returned to the Great Spirit, the Four Persons, the Thunders, who were their Grandfathers, the sun, moon, and earth. Due responses were made, the wampum was displayed, and the speaking began. Dances followed the address, with which they properly had nothing to do.

Handsome Lake said that the Four Persons — their usual title — would visit him once a year, a convenient arrangement, and in this way some anachronisms are explained. He began his visits, but the Oneidas would not receive him, nor the Tuscaroras, who then lived with them. The Onondagas became his most zealous adherents, and he spent much time with them. Among the Senecas the influence and sagacity of Red Jacket were too great to be entirely overcome by Cornplanter and the prophet, and this part of the scheme, if it was such, failed of full success. The prophet's influence, however, endured after death, although little is left of it now. For a long time this was salutary, and his precepts were certainly ennobling, although he compromised with old superstitions too deeply rooted for immediate eradication. He died at Onondaga, August 10, 1815, while on one of his missionary tours, and was buried under the old council-house, where his body still rests. At the new council-house, but a few feet away, his fast diminishing followers still gather, but will soon be gone. The Handsome Lake is like waters that fail and dry up, having no springs to nourish them.

For some erring men he saw a future trial and restoration. Others would find no remedy. The end of the earth has a familiar sound. "The Great Spirit made this earth. He will burn it up. The time is now half gone. If the people keep these laws it will be renewed for a little time." Sose-há-wa said also, "Before this dreadful time the Great Spirit will take home the good and faithful. They will lie down to sleep, and from this sleep of death they will rise and go home to their Creator. Thus the angels said."

*W. M. Beauchamp.*

SOME NURSERY RHYMES OF KOREA.<sup>1</sup>

At the outset of this study it should be understood that the word "rhyme" in the title is used in its general sense and not in that of the repetition of sound in successive lines. Moreover, the forms into which these verses are here rendered are not exact reproductions of the originals, but used to preserve their rhythmical effect. The Korean students, from whose lips the songs were taken, assured me that in these versions they sounded familiar. One of them explained, indeed, that the original had "his rhyme also," by which, as the phonetic reproductions indicate, he meant simply rhythm. In the case of the nursery songs this rhythm, it would seem, arises not so much from regular metrical construction as from the cadences of the singing. I will not presume, however, to discuss here the question of poetic form, my purpose being simply to convey as clearly as I may the sentiments and ideas which meet us at the very threshold of family life in the most mysterious of Oriental nations.

It is generally claimed, I believe, that priests invented songs, but undoubtedly the first mother sang to the first baby, for the maternal passion is essentially rhythmical. So, too, in nursery songs are hints of all poetic forms, the lyric, the epic, the dramatic, as the mother mood sweeps the whole emotional gamut, loving, despairing, aspiring, and prophetic. Nursery rhymes, too, have their evolution, which is apparently from content, like that of the sweet English baby whose sister Betty wore a gold ring and whose relatives were all in court positions, to a mere jingle like the "Hickory, dickory, dock," so tickling to infantile ears. There are good grounds for believing the development from meaning to sound to be universal, hence when we find a Korean nursery song full of meaning we are not surprised that it should claim unusual antiquity even in that land where everything is dated by centuries. It is quite natural, also, that there should be signs of caste in nursery songs, since these will naturally reflect the environment from which they have sprung.

If we were in Seoul and should repair to a modest dwelling, one of those low, sloping-roofed houses, with its back to the street and its cheery openings on to a central court, — should we chance there when the mother was hushing her black-eyed baby to sleep, as she swayed to and fro patting the nestler with measured stroke, we might hear her crooning a song, which is varied according to the mood of the singer, and which in its simplest form comprises three or four lines, as follows :—

<sup>1</sup> A paper presented before the Woman's Anthropological Society, Washington, D. C.

Ha, dog, dog, do not bark,  
 Sweetly sleeps my golden baby,  
 Sweetly sleeps my silver baby,  
 Lullaby, lullaby,  
 Hush, hush, lullaby, sweet peach blossom.

In phonetic rendering this becomes "Ka ya, Ka ya, chit cha ma ra kum d-ong ag-e chol do jan da. Un dong ag-e. Chol do jan da. Oh ha ya. Oh ha ya oh hoh day yah ra mawha roda." This version is simple enough, and might suit any people, but in the elaborate form given below the song is typical:—

Sleep well, sleep well, my baby, sleep well,  
 White dog do not bark, black dog do not bark,  
 My baby is more precious than the king's treasure.  
 May my baby have riches vast as the sea,  
 May my baby be old as the mountains,  
 Hard as stone, tall as the pine-tree.  
 My baby shall grow like a plant,  
 He shall be noble as Numki,  
 My baby shall be wise as Confucius,  
 He shall be good as Buddha.

An American mother might content herself with the prayer for riches and strength, conscious that most material blessings would follow from these. Not so in Korea; like an exaggerated Washington, official position is here the goal to which every one aspires, but, rich or poor, to secure this he must be versed in Confucius and the classics, hence to be wise as the Oriental sage is to have a pretty sure passport to an enviable career. The song ends with a pious wish that every Korean mother echoes, for, almost without exception, the women are Buddhists. They do not trouble themselves much about the fine philosophical distinctions of the metaphysical priests, but with the reverential trust and practical impulse characteristic of their sex, they seize the inspiring hope that virtue shall have a final reward and that life shall prevail over death, and this hope they impart in song and story to their children.

If, instead of a lowly home, we had sought the mansion of a nobleman, and had listened to a mother of noble birth, the song might have run as follows:—

Let us sleep, let us sleep, now you should sleep, our baby is sleeping so well.  
 The baby of Unja! the baby of Gunja! you are the Okpodong in the mountain  
 of ten thousand crests.

How can you be bought with gold, or how with silver are you to be purchased?

You are the baby faithful to your parents.

You are the baby patriotic to your nation.

You are the baby kind to your brothers and sisters.

You are the baby harmonious with your relations and friends.

And so on, line being added to line, until the baby sleeps. This



song is very old, and its language shows its caste relations. "Unja" and "Gunja" are ranks of the ancient Korean nobility nearly as high as the king. "Okpodong" is the poetical name of an ideal waterfall in the recesses of a vast mountain range. It has the shining sheen of polished green jade or glistens silver white in the sun. Okpodong also preserves traditions of a mythical being appearing in the deepest part of the mountains. It is in the form of a beautiful baby, its face radiant with heavenly wisdom.

I am tempted to introduce here by way of contrast a cradle song<sup>1</sup> from the Tamilians of southern India. Although emanating from a land rich in tradition and poetic fancy, it must yield in these respects to the lullabies of Korea : —

Oh child, who came to save me,  
Oh jewel of my eye, who like light  
Enlightens our caste, sleep !

My child, why do you cry ?  
Mother will take care of you,  
Who has done anything to you ?  
Tell their name.  
Cease to grieve, sleep !

Don't cry uselessly, my child  
Say who beat you.  
Say who touched you,  
We will punish them.

The song of the moon, which Korean women teach their children and children repeat to each other, is older than the present dynasty, — that is, more than five hundred years, — and by allusions preserves traditions of a much earlier period. Rendered in English measure it runs as follows : —

Moon, moon, bright moon.  
There, there now I see  
As Etabae saw, a cinnamon-tree,  
With my gold axe I will cut it down.  
Trim it smooth with my jade axe.  
A house to build all thatched with straw,  
Rooms there shall be one, two, three,  
One for my father,  
One for my mother,  
One for me and my wife.  
May we live there a thousand years,  
Ten thousand years together.

We, too, have rhymes of the moon that we teach our children, —

<sup>1</sup> Translated from the original by an English woman, inspectress of a girls' school at Madras, and published in the *Indian Magazine* for September, 1896.

about the man in the moon that lost connection on his way to Norwich, and the antics of the moon-struck cow, — but they are silly things beside this of Korea, which is instinct with tradition, aspiration, and ethical sentiment. Antiquity and wisdom are celebrated by reference to the old sage Etabae; fancy lingers over the precious things, the gold and jade sacred to the uses of royalty and high officials, while the closing exclamation voices the most pious sentiment of the Orient, since it is the continuity of family life, maintained from age to age, through the pious regard for parents, that gives the means of satisfying the instinctive longing for personal identity and immortality which is denied or ignored in the philosophy.

In singing this and other songs peculiar effects are made by the repetition and interpolation of words and syllables which receive varied slur and emphasis, according to the mood of the singer. These modifications do not, however, disguise the air, which can easily be distinguished. The musical notations here presented will serve to indicate the character of these simple melodies.<sup>1</sup>

## MOON SONG.

*Marcato.*

<sup>1</sup> These songs, with several others, were recorded by the graphophone and transcribed into our notation by Miss Alice C. Fletcher. It is the first attempt that has been made in this country to render Korean music intelligible.



From these glimpses at the baby lore of the "hermit nation," it is easy to see how custom and tradition are instilled into the mind from its earliest moment. Education in Korea is more essentially a family matter than with us, and tends ever to fix and crystallize that which has been. Ethical sentiment is a pervading element, but it is chiefly the sentiment of veneration. The almost passionate reverence for elders that has left its impress even upon the rhymes for children is expressed very quaintly and tenderly in a song entitled "A prayer for good people not to grow old."

Although in no sense a nursery song, it is familiar to the young, and is a type of the influences by which their characters are formed during the training period, or, as we should say, the school age. Hence, it may very properly complete a study of the lore of childhood. The song is interesting also because it offers a characteristic example of the favorite lyrical metres. I present here an English paraphrase and a phonetic transcription with the feet and quantities marked:—

The treetops are swinging, Kundung, Kundung,  
Will the wind blow?  
Clouds rise on Mansusan,  
Will the rain fall?

You years and months do not hasten.  
 All glorious cities with their heroes and poets,  
 All good men, alas, will grow old!

## PHONETIC TRANSCRIPTION.

Ba rā me | bul yā nyn | g  
 Na mū | gut chēē | Kun dūng | Kun dūng  
 Be gā or | eyā nyn | g  
 Man sū | san āi | Ku rōōm | in da  
 Sai wāl ra | sai wāl ra | ka gī rul | ma ra  
 Chang ān | ho gūl | redā | nyk nūn | da

The underlying thought of this simple poem is the inevitable relation of cause and effect. It is developed in a climax, the movement being from doubt as to processes in nature to absolute affirmation in respect to the effects of time. The interrogative form in the first two couplets preserves the elements of uncertainty plainly expressed in the original. We may note in the first line a striking example of the very common figure, onomatopœia, the untranslatable word "*Kundung, Kundung*," expressing merely the swaying motion of the treetops. The metre indicated in the phonetic copy consists of syllables marked by quantity rather than by stress. In reading the voice is not only held on the long syllables, but a slur is introduced which gives the effect of intoning or chanting. It was noticeable that the slurs of the voice in singing rarely fall upon the long syllables, but generally upon the last of the measure.

MUSICAL NOTATION OF PRAYER FOR GOOD PEOPLE NOT TO  
GROW OLD.

*Anna Tolman Smith.*

## THE SACRIFICIAL ELEMENT IN HOPI WORSHIP.

IN his well-known work in which he discusses the evolution of primitive culture, Dr. E. B. Tylor devotes one of the closing chapters to rites and ceremonies. In order to show how intimate the lower phases of religions are with the higher, from an ethnographic standpoint, this profound scholar has selected groups of religious rites, all of which "have early place and rudimentary meaning in savage culture, all belong to barbaric ages, all have their representatives within the limits of modern Christendom." These elements are "prayer, sacrifice, fasting, and other methods of artificial ecstasy, orientation, lustration." The writer, believing there is no better test of a theory than to indicate its weakness or strength when applied to special instances, not employed in its support or construction, has sought in the following pages to show that certain components of Tusayan rites are corroborative of the general theoretical views on rites and ceremonies advanced by Tylor in the work above quoted, and from these ceremonies has chosen sacrifice, an essential element of all worship, in its special application to a comparatively unmodified cluster of American Indians.

In none of the variants of sacrifice among primitive men, which have been adduced by others, has attention been drawn to instances where this element takes exactly the same form as in the Tusayan ritual; yet notwithstanding this fact, the place which sacrifice occupies in the Hopi system, and the relation which this variant bears to prayer, are apparently similar to those which others have indicated. The feeling known as worship, which in races of advanced culture has come to be restricted to man's attitude towards divinized beings, can hardly be said to have a like limitation in the thoughts of primitive man. In fact, among a people whose supernatural beings are anthropomorphic, the human and superhuman elements grade imperceptibly one into another, and we could hardly expect difference in treatment. So-called gods, with anthropomorphic personalities, are naturally treated as men of transcendent powers, and powerful men are revered as gods. The line of demarcation is difficult to discover. A youth needs but to don a mask in a sacred dance, and he becomes a god; a king among peoples not wholly barbarous is regarded a god, and approached as if he were such. Ceremonial worship began not in acts distinctly limited to supernaturals, but as an application of the mode of man's dealing with other men to the method of influencing anthropomorphic creations.

When the Spaniards discovered the Tusayan Indians, in the mid-

dle of the sixteenth century, the essential features of their religion had developed, although it is probable that several components of their composite ritual have been added since that time. The legends of this people distinctly state that each cluster of families, now called a pueblo, is formed by composition, or has resulted from a drifting together of families or larger groups, each of which contributed certain ceremonials. In that way the ritual became composite; a mosaic of rites, one or more portions of which were added by incoming families.

The general character of each of these additions was similar, but each was, in a sense, distinct or a unit. The resultant union of these components was, therefore, a congeries of small family religions of the same general character.

Let us isolate one of these families to discover the religious character of one of the component units.

The accepted belief in each cluster is that the family originated from an ancestral pair, son and daughter of the sky god, and earth, not created by a fiat of a Great Spirit, but born from the womb of earth, as infants are born, or as animals are generated. These two ancestors are the cultus hero and his wife, from whom members of that family are supposed to be descended. They became tutelary or totemic personalities (gods), and in reverence for them rites and ceremonies developed, patterned on the same type as secular acts of respect to elders. Spirits of the ancients still live somewhere; and as elders are esteemed, these deceased beings are revered or worshipped. They are regarded as members of the clan, and are represented by effigy or symbol in festivals. Early religion, in short, was not differentiated from that regard for elders which results from paternal or maternal family government.

As these several families consolidated, each component preserved its own patriarchal system, and thus we find them to-day, existing side by side, each family jealously preserving from knowledge of others its secret rites, and equally unwilling to intrude on those of other families. In its structure, therefore, the present Hopi ritual may be regarded as an aggregation of several family rituals, just as the pueblo is populated by inhabitants of several phratries, formerly separated.

As the families bringing these characteristic rites came to Tusayan from different directions, naturally there is a variation in their character. This is likewise seen in the composite Hopi language, which has words akin to many distinct forms of speech in the Southwest. Certain families, as the Water House, and Squash, came from the far south, bringing the cult of the Plumed Serpent, and many words of Nahuatl roots; others from the east brought kinships to eastern peoples, and so on.

Sacrifice, as an element of worship, is a familiar one with the Tusayan Indians, and even offerings of human beings, should occasion demand, were formerly not alien to their thoughts. Happily, however, with this gentle people those sanguinary offerings, so common in Mexico among Aztecs, have no place in the present ritual, and survive only in legends. One of the best known instances in pueblo verbal records of human sacrifices is that which recounts how to appease an angry god who flooded the ancient world, a child of the chief was thrown into the angry waters, which immediately subsided. If we may trust other tales, the same idea of human sacrifice, very much modified, may give an explanation of certain repulsive acts reported to have taken place during early wars with Apaches and Utes, when in warrior celebrations of victory captives were sacrificed. The idea of a chief offering himself as a person to be sacrificed for his people was, I believe, the dominant one in the mind of the Oraibi chief, a few years ago, when the United States troops arrested their leading men. In 1892 I witnessed in the pueblo of Sitcomovi a Katcina dance, during which a dog was brought into the plaza by the Clown Priests, and brutally killed in the presence of the spectators. At that time one of their number personified Masauûh, a God of Death, and as he smeared himself with the blood, it occurred to me that this might be an unusual sacrifice to this dreaded being.

While I have heard from the priests no direct statement to that effect, it has always seemed to me that the treatment of rabbits subsequently to their death in rabbit hunts may be interpreted as a somewhat modified survival of animal sacrifices. One of the most obscure rites among the Moki Indians is the burial of those eagles which have furnished them with plumes for ceremonial purposes. I know the cleft in the rock where the carcasses of such birds are placed, and have seen the prayer offerings in it, but am in doubt whether this Tusayan variant of the "Burial of the Wren" is an example of animal sacrifice or not.<sup>1</sup>

But animal sacrifice, or the offering of life, is unusual, and when it does occur is highly modified. The Hopi are an agricultural folk, and their offerings to the gods are such as a people of this caste of mind would naturally make. Living in an environment where there is little game, and being not preëminently warriors, they derive their food from the soil, not by chase or predatory forays upon their

<sup>1</sup> There is archæological evidence of the sacrifice of birds, especially the turkey, in some of the older Arizona ruins. It has been suggested that the almost universal use of the feather on pueblo prayer-sticks may be in some way connected with sacrifices of birds, but the almost universal adoption of feathers in ceremonial usages among widely different peoples calls for a more general explanation.

neighbors. They therefore offer to their gods that which they most highly prize. Using the familiar simile, that in the infancy of religious ideas man probably approached his supernatural beings as their anthropomorphic nature implied, or with much the same spirit as he would treat men more powerful than himself, I suppose he made use of the same methods in both instances. He asked what he wished, and placed before the god his gift as an offering or a symbol of homage. The request when addressing a supernatural being we call prayer; his offering we know as a sacrifice. In its early form there was nothing exceptional in this course of action, nothing out of harmony with the simple intercourse of man with man. The anthropomorphic conceptions which we call gods were to the primitive men simply more powerful human beings, with perhaps zoöomorphic or other characteristics.

I have shown in a previous article that those supernatural beings, called by us gods, are represented by the Hopi in three ways: by living men, women, or children; by graven images, and by symbolic pictures. On comparative study it will be found that these methods could be well illustrated by samples chosen from widely different geographical localities among people in this lower stage of culture.

This threefold mode of personification is illustrated in those instances where the god is sacrificed, and in Central American and Mexican rituals we have documentary evidence to show that the first two, and probably the third, were adopted. We have women and children dressed as gods, and then sacrificed, in several rites; and in at least one ceremony dough images are treated in the same way. These sanguinary sacrifices are too horrible to describe, and I will mention but a few to show the use, among the Aztecs, of the first method of personification, in sacrifice. In the month Hueitenzilhuatl, according to Serna, they sacrificed a woman, who personated Xilome,<sup>1</sup> Goddess of Corn; in Tecuilhuitontli, a girl representing Huitzotuhuatl, Goddess of Salt; and in Ochpanitzli a woman who represented Toci, or grandmother Tetcoinam, mother of the gods, and in Teotleco they killed the robust youth who personified the god who came to the village in this festival of the return of the gods. But in the festival Tepeilhuitl they adopted the second or less sanguinary method, and sacrificed effigies of wood covered with dough with human faces in memory of those they worshipped.

In one of the legends of the Patki people there is an account of the offering of a youth and a maid to Palülukoñ, the Great Plumed Serpent, who had flooded the earth. "The elders consulted, and then selected the handsomest youth and fairest maid, and arrayed them

<sup>1</sup> Suggestively like to Hopi gods and goddesses are these beings of the Aztec Pantheon, the Goddess of Corn, Salt, Mother of Gods, War God.



in their finest apparel, the youth with a white kilt and parouquet plume, and the maid with a fine blue tunic and white mantle. These children wept and besought their parents not to send them to Palülüköñ, but an old chief said, 'You must go; do not be afraid; I will guide you.' And he led them toward the village court, and stood at the edge of the water, but sent the children wading in toward Palülüköñ, and when they reached the centre of the court, when Palülüköñ was the deity, the children disappeared. The water then rushed down, and from this cavity a great mound of dark rock protruded. This rock mound was glossy and of all colors; it was beautiful, and, as I have been told, it still remains there."<sup>1</sup>

The personification of the god by any of the three methods enumerated gives us a somewhat different idea of the character of idolatry as ordinarily considered. It seems to me that we have been too ready to apply the theory that images used by primitive or even somewhat advanced men in their cultus are regarded by them as gods, and too prone to overlook the testimony which they themselves might furnish bearing on this point. On interrogating many so-called idolatrous persons, we may find that they believe a supernatural being resides in an image, but as many others regard these images as simple symbols. Travellers are accustomed to consider that the simple existence of images necessarily means idolatry without questioning those who use them in regard to their belief concerning them, and it is a significant fact that the deeper we penetrate into this subject the less evidence we find that the idol itself is worshipped. The recognition that the image represents or is symbolic of a supernatural being has naturally led to the theory that the god temporarily or permanently resides in the figurine. This explanation is not open to objection as a theory, but may well be challenged if it is claimed to be the belief of all peoples who use images in worship, and certainly is not supported by evidences drawn from the statements of primitive worshippers. There are probably all shades of opinion among the Hopi in regard to the nature of their idols, and while the thinking men regard them as symbols, and reverence them for their antiquity, others believe that the supernatural being which the image personifies may temporarily inhabit the idol. The use of images in worship is in itself no sign of low culture, and is unknown among some of the most degraded races of men. Tylor well says: "Idolatry does not seem to come in uniformly among the highest savages; it belongs, for instance, fully to the Society Islanders, but not to the Tongans and Fijians. Among higher nations its presence or absence does not necessarily agree

<sup>1</sup> *Thirteenth Annual Report of Bureau of American Ethnology*, p. 188.

with particular national affinities or levels of culture — compare the idol-hating Parsi, or the idolatrous Phœnician, with his ethnic kinsman the Israelite, among whose people the incidental relapse into the proscribed image-worship was a memory of disgrace. . . . The ancient Vedic religion seems not to recognize idolatry, yet the modern Brahmins, professed followers of Vedic doctrine, are among the greatest idolaters in the world."

The cultus of Hopis and Zuñis is of about the same general character, and yet, I am told, with the exception of images of the War Gods, anthropomorphic idols are not as common with the latter as with the former. I presume there may be many similarities in the regard which the Hopi and Zuñi have for the Corn Maids, yet I find no account of idols of such personages in Cibola.

I have been struck, in comparison of the Zuñi ceremonials with those of Tusayan, with the relatively great importance in the former of the Priesthood of the Bow, and the insignificance of a like warrior society, the Kalektaka, among the latter. This difference in the power of this priesthood in the two pueblo areas accounts, I believe, for many differences in their ceremonials, and explains certain things otherwise incomprehensible.<sup>1</sup> With the exception of one or two warrior celebrations in winter, the Kalektaka are rather insignificant at Walpi; their chief is unobtrusive, and dreadful star-chamber accusations and punishments of supposed sorcery by this society are unknown.

Images of gods, so constant in Tusayan altar paraphernalia, are, I should judge, rare or unknown, certainly undescribed, among neighboring Navahoes; yet that fact, if such it be, could hardly be seriously urged to prove that the former are more idolatrous than the latter.

We cannot, in other words, broadly assert that the use of images in altar paraphernalia necessarily means a proneness to image-worship, or indicates anything more than a highly developed symbolism. This symbolism is powerful among peoples with or without images; in the former case probably greater facility in expression has given it prominence, but there is no attendant change in the attitude of the minds of the two peoples towards their supernatural conceptions.

#### TUSAYAN FIGURINES CALLED DOLLS.

Images of Katcinas are carved out of wood in three great Hopi ceremonials called Powamú, Palülükofiti, and Niman. These are presented to little girls, and are used as dolls, but, like so many

<sup>1</sup> The absence of the packet of meal, and the presence of bow, arrows, and netted shield on the paho of this society, is in line with what might be expected.

religious objects which in the progress of evolution have become playthings, these graven images have a sacred meaning which survives in their place, time, and method of manufacture.

The name which is applied to these objects is *tihu*, or personification, and they are sometimes spoken of as prayer offerings. They are simulacra of gods, and were in olden times made as substitutional sacrifices to the gods, much the same as the dough images in the Nahuatl ritual. Even now small *tihus* may sometimes be found deposited in shrines, showing that the religious feeling which prompted their manufacture is not extinct. In order to show the character of the feast of little idols in Nahuatl ceremonials, I have gathered a few descriptions of them from early Spanish writings. The festival to which I refer is called *Tepeilhuitl*, and occurs directly after the celebration of the return of the gods or *Teotleco*. At Tusayan they are manufactured at both *Powamû* and *Palûlûkoñti*, the two ceremonials after the return of the gods. The general characters of the festival of the little idols are described by several Spanish authors, as Sahagun, Clavagero, and others. One of the least known of these descriptions is that by Serna, which I quote: "El decimotercio, que llamaban *Tepeilhuitl*, empezaba á 3 de Octubre y luego al 4 hacian una fiesta a los más altos y eminentes montes: hacian en esta fiesta unas culebras de palo ó de raices, y labrábanles con su cabeza, y pintábanles: hacian tambien unos trozos de maderatan gruesos como la muñeca, largos, que llamaban *ecatotontin*, *airecillos*: a estos palos y á estas culebras vestian ó cubrian de masa de *Tzoali*, y vestianlos a manera de montes, ponianles sus cabezas de la misma masa con rostros de personas en memoria de los que se habian ahogado, ó muerto, sin poderlos quemar, y otras muchas ceremonias." <sup>1</sup>

I offer the following free translation of the above: "The thirteenth month, which they call *Tepeilhuitl*, began on the 3d of October, and immediately on the 4th they hold a festival to the nearest and highest mountains: they made in this festival some snakes of sticks or roots, which they furnished with heads, and decorated with paints: they likewise made sections of wood as great as the wrist, and long, which they called *ecatotontin*, '*airecillos*.' They clothe or cover these sticks and these serpents (effigies) with dough made of *Tzoali*, and dress them in manner of mountains,<sup>2</sup> and put on them heads of the same dough with features of persons in memory of those who have drowned themselves or died without being burned, and perform many other ceremonies."

<sup>1</sup> Serna, *Manual de Ministros de Indios*, p. 91.

<sup>2</sup> The Spanish text is obscure: Style of mountains; or possibly, muertos, dead, manner of the dead.

To this I will add the following mention of this ceremony from Tylor:<sup>1</sup> "At the yearly festival of the Water Gods and Mountain Gods, certain actual sacrifices of human victims took place in the temples. At the same time, in the houses of the people there was celebrated an unequivocal but harmless imitation of this bloody rite. They made paste images, adored them, and in due pretence of sacrifice cut them open at the breast, took out their hearts, cut off their heads, divided and devoured their limbs."

One of the causes of complaint which Hopi traditionists claim their ancestors had against the Spanish padres is that the priests condemned and forbade the manufacture of the *tihus* or dolls. The warmth with which this grievance is mentioned is significant, for it is reasonable to conclude that if these figurines had no deeper meaning than simple playthings for children, neither the Spanish fathers would have objected to their manufacture, nor the Hopi taken the prohibition so much to heart. Evidently the signification of these images was mutually understood to be a religious one, hence on the one side zeal to root out the custom of making them, and on the other tenacious adherence to ancient usages. The Spanish priests, fresh from Mexico, were no doubt familiar with the manufacture of similar images in the pagan rites of Nahuatl peoples, and, recognizing the same in Tusayan, tried to force the ancient Hopi to abandon it. In other words, it is probable that the *tihu* or doll was regarded as an idol, and perhaps was at that time used as such, but now, as so commonly happens in the history of religious paraphernalia, has degenerated to that stage in its decline when it has become a toy or plaything. It still retains certain characters which stamp it as a survival, as shown by its symbolism, and by ceremonials in which it is made. Possibly this decline in its dignity may have resulted from the influence of the padres; perhaps this was its condition when the Spanish priests came among the pueblos; but in some former stage it was a symbolic or substitutional sacrificial offering. In the hideous sacrifices practised by the warrior Aztecs, the sanguinary priest killed a human victim before the idol of the War God, and, tearing out the palpitating heart of the unfortunate, thrust it into the face of the idol. This offering was food for the god. The gentle, agricultural Hopi have the same idea in mind, and still feed their stone image of the War God with food, but in a way far different. There stands in one corner of the house of *Intiwa*, the *Katcina* chief, one of the mildest priests of *Walpi*, a stone idol of the War God, in the mouth of which he or his family at times place fragments of corn bread, or mutton stew, as food. The idea of feeding a stone image is the same in both instances, but it is

<sup>1</sup> *Primitive Culture*, vol. ii. p. 405.

differently carried out. In this widely spread custom of feeding images of gods we have one of the very numerous variants of sacrifice by a symbolic emblem which could be traced among the practices of widely different peoples of both continents; showing that the mind of man works in strictly parallel grooves in similar stages of culture, but environment determines to a large extent the details of the acts or the manifestations of expression.

Near several trails which lead from the plain up the precipitous sides of the East Mesa to the pueblos on its summit, the visitor may see small irregular piles of stones or fragments of firewood. These collections may be called shrines, and are dedicated to a supernatural being much dreaded by the Mokis. On returning from a day's labor in his fields, or from an excursion to distant mesas for firewood, the weary Indian, toiling up the trail, will often be observed to throw a small stone upon such a pile, or to add a stick of wood from the burden he bears. Or when departing from the pueblo a similar act is performed, accompanied by a few inaudible words as he passes the shrines.

This, I suppose, is one of the simplest forms of prayer and sacrifice; the latter, more after the nature of homage to the Earth God, and as an offering, can hardly be regarded as more than symbolic in nature, for it has no value in itself either to giver or receiver. Possibly, however, the stone thrown upon the pile is a substitute for something which had worth, of which it is no more than a simple symbol.

In the celebration of the making the new fire, an elaborate ceremonial which occurs among the Hopi Indians in November, we find a peculiar form of sacrifice. The details of this interesting festival have been described elsewhere,<sup>1</sup> and it is to the nature of the offerings to the fire which I ask attention.

After the new fire has been kindled, with ceremony, in the kiva, and, fed with fuel, blazes into a flame, the chiefs of the different societies who participate in the rite drop into it, with a prayer, pine needles attached to strings, ostensibly as offerings to the God of Fire. Here no doubt we have a symbolic sacrifice; but to interpret what the pine needle represents, or why it should be chosen, is beyond my power.

Is it a parallel with the brazier or ladle of copal so constant in Aztec rites; or is it a substitution of the pine needle for the pitch of the pine-tree? Or rather is it the recurrence of the idea of burning incense to the god which occurs so often in primitive religions? I am inclined to interpret it by answering the last question in the affirmative, and find some support to the conclusion that the idea of

<sup>1</sup> *Proc. Boston Soc. Nat. History.*

a sweet smell to gratify the god reappears in the Hopi ritual, from another form of burning fragrant herbs.

Passing over, for the time being, the act of smoking in the Hopi ceremonial system, let us consider a special form of it in the secret rites of the Antelopes, when the great rain-cloud pipe is smoked on the altar. In the course of that rite the Antelope chief, having loaded his pipe with prescribed herbs, blows great puffs of smoke on the sand picture, as elsewhere described. One or more of these herbs are very fragrant, and the rain-cloud smoke from them fills the room with a very sweet odor. If the idea of incense were not so widely spread among primitive religions, we might regard this as no more than a coincidence, and suppose that the herbs when burnt happened to be sweet smelling; but as it is so often cropping out in primitive rites, why call it exceptional or devoid of significance among the Hopi?

#### PRAYER-STICKS AS SACRIFICIAL OBJECTS.

By far the most constant offering made at times of prayer by the Hopi Indians is the sacred meal, which I interpret as a substitution form of sacrifice. Meal is the highly prized food which is bartered for other valuable objects in their trade one with another. If a sacrifice is primarily akin to a gift or symbol of homage, if early man approached his gods in much the same frame of mind as he did more powerful men, then it is quite comprehensible that an agriculturalist should make use of the products of his farm as an offering. By that natural law of substitution, everywhere illustrated in primitive worship, an offering of meal is reduced to its minimum; and while the name sacrifice becomes inappropriate, the idea remains represented by a symbol. Once reduced to a symbol, it takes on a new direction in development, and in many of its uses the sacrificial idea is wholly obliterated or obscured. Thus the object which was once a real offering representative of value becomes simply a prayer-bearer. The priest takes a pinch of sacred meal in his hand, holds it to his mouth, prays upon it, and sprinkles his idols or pictures of the gods addressed. Or he throws the meal to the sun, or in a hundred or less other modifications uses the meal with or without the accompanying prayer. The act of sprinkling the sacred meal becomes a prayer, figures made with meal have occult powers, and so on in a most intricate ramification known in detail only by the initiated. Special methods of its use call for special interpretations, but the fundamental idea from which they all sprung was sacrifice.

We have in the so-called *nakwakwoci*, or feathered string, a simple offering in which new elements are introduced, but, as before, the idea of sacrifice may probably be primitive in this as well.

No satisfactory interpretation of the prominent part which the feather plays in the paho<sup>1</sup> has yet been suggested, and as far as my queries have gone I could obtain little light from the Hopi priests on this point.

It has been suggested that the feather as used in prayer offerings is an example of substitution, which is so common in the religious rites of lower classes. If a substitution, that for which it is substituted would naturally be a bird. If, as may naturally be suspected, this substituted object has become simply a symbol, it would be quite within the bounds of reason to consider the thing symbolized as a bird.

There is apparent evidence that the prayer-stick is used as a peace-offering or symbol of homage between chiefs, which shows how close the feeling of worship or intercourse with supernaturals and the dealing of man with man are in the Hopi mind. When an embassy was sent to another tribe for aid, the prayer-stick was an essential offering from one chief to another. This is definitely stated in the legends of the invitation the Hopi sent to the Tanoan warriors, whose descendants now inhabit Hano. In ancient mortuary customs a prayer-stick was placed with the dead, for the soul to use on its return to the home of shades. When a cultus hero visited a god, he carried a propitiatory prayer-stick. Probably the same feeling prompted the Hopi mind in dealing with other men or with anthropomorphic gods. We call the latter worship; it is reverence, but hardly sufficiently differentiated to require a different word when directed to gods or men.

Judged in the light of what is known of other primitive religions, it appears that the interpretation of the paho as a sacrificial object is not strained, although in its present use it may have, in some instances, lost its original meaning.

It is closely connected with the prayer, and if not interpreted as an offering, either gift or symbol of homage, it seems difficult to refer it to any other element in primitive religion. It is, in fact, no new thought to interpret the prayer-stick as an offering or sacrifice, and as such it has been treated in my various publications on the Hopi ceremonials.

Although the character of the paho among the different pueblos is not known as well as I hope it may be by more extended studies,

<sup>1</sup> In none of the forms of paho which I have seen from Zuni are corn husk packets of sacred meal tied to sticks, and the same absence is noted in the Koresan pahos from Sia figured by Mrs. Stevenson. The pahos made by the Hano chiefs in the Sumykoli and other ceremonies are also destitute of packets of meal. Sumykoli is a foreign ceremony, and Hano is peopled by descendants of Tanoan parentage, whose pahos never have the meal packet.

we have information concerning prayer-sticks of Sia, as described by Mrs. Stevenson, of Zuñi, and of the Tanoans living at Hano in Tusayan. As far as these have been figured and described, we find that none of them have packets of sacred meal tied to them, as is almost universally the case in true Hopi pahos. If, therefore, as appears to be the case, the Tusayan prayer-stick is the only one which has the packet of meal tied to it, the theory that the pahos are sacrificial meal-offerings, which appears so evident in Hopi offerings, breaks down on comparative studies of the pueblo ritual, or requires bolstering with some new theoretical supposition.

In the light of an offering or sacrifice of maize may be viewed the acts which transpire in the fields when corn is roasted in great pits which are made in the ground for that purpose. When these pits are opened a priest takes one of the ears of roasted corn and holds it in turn to the gods of the cardinal points, as has been elsewhere described.

But we have this offering of an ear of corn in a more symbolic way. There are pahos upon which, in place of a packet of meal, a picture of an ear of corn is drawn. One of these is used in Naacnaiya, and is figured in my account of this ceremony. Here, evidently, we have an offering of the simulacra of corn in the form of a symbol, which no doubt accomplishes the same as a packet of meal in ordinary prayer-sticks.

Offerings of food take many different forms in Tusayan rites, one of the best known of which is that to the dead, placed in bowls on the graves of the deceased. So reticent are the Hopi in regard to mortuary customs, that I have been unable to obtain from them an intelligent reason for this practice; and if I had, I am not sure that it would be a correct one, for this custom is of world-wide distribution. We must look for the meaning of this mortuary act, not to one group of men who may have an explanation warped by their special temperament, but to a comparative study of all manifestations in their variations, which are many, and apparently profoundly different.

It is wholly consistent with the treatment of his gods by primitive man, as if they were more powerful human beings, that as an act of homage before a feast, the Hopi lays a little food aside, and later places it in a shrine or home of the gods. So in that great festival, the departure of the Katcinas, or ancestral deities, before the participants' feast, food is given to the dead — the "early dead," those who died long ago.

At the time when the clan sit down to their feast, when they are at work building a house for one of their number, no one eats before



the future owner of the house has taken portions of the various food to be consumed, and placed them in a niche in the unfinished wall. There are many other variations which might be quoted of priests offering fragments of food as symbols of a feast. The worshipper enjoys the feast, but the being who is worshipped is supposed to be satisfied with the symbol, which, if it has less substance to appease hunger, fulfils the idea of sacrifice in the mind of the one who offers it.

In order to indicate the character of a complicated form of prayer-sticks among the Hopi, I have chosen the so-called blue paho of the Antelope priests in the Snake Dance. These consist of two sticks of equal length, and are best known in the Walpi celebration, where they are painted green, with black points, and are tied together with strands of cotton string spun in the kivas. A small packet of corn meal, tied in a corn husk, is appended midway in the length, and a turkey tail-feather is tied to the opposite side. Two prescribed herbs are likewise tied to the paho.

In some of the other pueblos the paho made by the Antelope society in the Snake Dance, while similar in general appearance to that made at Walpi, has, unlike it, a facet with eyes and mouth painted upon it.

The paho of the Flute society is double, like that of the Antelope, but has a ferrule cut in both sticks about midway in their length. This double prayer-stick has likewise a facet on the end of one of the component sticks. The paho made in the summer solstitial sun-worship ceremony is double, with a facet cut on the end of one of the sticks which compose it.

The double snake-whip used at the Middle Mesa pueblos has a corn-husk packet of sacred meal appended to it, and has many points of resemblance to a double-stick paho, by which name it is sometimes called.

A number of different forms of single-stick pahos are made in Tusayan ceremonial. These differ in length, color, and other particulars. A single specimen of a paho in form of a cross was made by the Antelope priests in the Snake Dance of 1893, as elsewhere described.

The Snake pahos are black, the length of the forearm, and have corn-husk packets, herbs, and corn husks tied at the extremity. The cotton string which binds them is girt by four parallel black lines. Small twigs with feathers tied at intervals may be placed in this group.

#### CORN PAHO.

The prayer-sticks just described bear packets of prayer meal symbolic of a meal offering, but there are others in which an ear of

corn takes its place. In most of these a symbol or design representing an ear of corn serves the purpose. Such an offering I have called a corn paho, probably best illustrated in the paraphernalia of the Flute ceremony. Each of the girls personating the Corn Maidens in this rite carries in her hand a wooden slat continued into a terraced extension at one end, and with a handle at the other. Upon the flat surface of this object a symbol of an ear of corn is painted, and to the handle a packet of sacred meal is tied.

Somewhat like these Flute corn pahos are the slats adorned with highly conventionalized designs, and decorated with symbols of maize, borne by the women in the October ceremony called the Mamzrauti.

The so-called Kwakwantû, a warrior society, make in the New Fire ceremony a flat paho on which is drawn a figure of an ear of corn, as elsewhere described.

The belief that the true meanings of primitive rites and ceremonies are carefully guarded by the priesthoods is not wholly warranted by intimate studies. The performance of rites is the main thing; the explanation so subordinated, that in many, perhaps the majority of cases, the meaning has been lost. The priests give little attention and have little curiosity to know why certain acts are performed in ceremonial worship. They have certain priestly functions because their predecessors had before them, and rarely do they trouble themselves, *cognoscere rerum causas*. The ritual is the important, the myth the subordinate element. This is a condition of things paralleled elsewhere in primitive worship.

As the performance of rites is the main duty of the Tusayan priest, so it matters little what opinions he may entertain about the legends of cosmogony or theogony. Practically he regards it of so little importance that dogma plays no part in his worship. As pointed out by Professor Robertson Smith in his account of the religion of the Semites, "The myths connected with individual sanctuaries and ceremonies were merely part of the apparatus of the worship; they served to excite the fancy and sustain the interest of the worshipper; but he was often offered a choice of several accounts of the same thing, and, provided that he fulfilled the ritual with accuracy, no one cared what he believed about its origin. Belief in a certain series of myths was neither obligatory as a part of true religion, nor was it supposed that, by believing, a man acquired religious merit and conciliated the favor of the gods. What was obligatory was the exact performance of certain sacred rites prescribed by religious tradition."

While possibly the question whether ritual preceded myth or *vice versa* may not be satisfactorily answered, it is true that rites are held

in much higher esteem than belief in mythology among the Tusayan Indians. No great emphasis is laid among them on dogma; belief in mythological beings is not obligatory, but performance of rites is prescribed.<sup>1</sup> This is, I believe, what would be expected, if in its early stages the treatment of supernatural beings was wholly anthropomorphic. Man approached his gods as he would men under similar circumstances; he made compacts with them, asked their aid, and paid them homage precisely as he would if they were men.

Each pueblo, when discovered, was governed by a council of old men, and the office of governor of the village is probably a late evolution. Each chief of the council has his own sacerdotal rites bequeathed to him to perform. He recognizes the tutelar supernatural of his society, but a supreme deity exists no more in his religious than in his political system. There apparently never was a supreme chief over all the Tusayan villages, much less over all the pueblos. The different towns may have acted in union for a certain object, but they never gave up the control to one leader. Thus the cults of each phratry developed independently, and environment made the lines of their evolution parallel.

*J. Walter Fewkes.*

<sup>1</sup> Attention must, however, be called to the fact that I have studied the Tusayan cults mainly from the ceremonial side, and possibly, had my studies been more along the line of beliefs, other conclusions would have been formed.

## NEGRO HYMN FROM GEORGIA.

I JOHN see de good time comin',  
White robes, mourners; white robes, mourners;  
I John see de good time comin',  
Dat 'll be er thousand yars.  
I John see de holy number,  
Holy number, holy number,  
I John see de holy number  
Comin' to de judgment bar.

I John see dis world er burnin',  
Black robes, sinners; black robes, sinners;  
I John see dis world er burnin',  
What de holy Scriptures say.  
I John see de holy number,  
Holy number, holy number,  
I John see de holy number  
Comin' to de judgment bar.

I John see dem bindin' Satan,  
Last hope, sinners; last hope, sinners;  
I John see dem bindin' Satan  
Safe now wid de red-hot chains.  
I John see de holy number,  
Holy number, holy number,  
I John see de holy number  
Comin' to de judgment bar.

I John see de heabenly vision,  
Amen, mourners; amen, mourners;  
I John see de heabenly vision,  
Dat 'll be er thousand yars.  
I John see de holy number,  
Holy number, holy number,  
I John see de holy number  
Comin' to de judgment bar.

*Emma M. Backus.*

COLUMBIA CO.

NOTES ON THE DIALECT OF THE PEOPLE OF  
NEWFOUNDLAND.

III.

Two papers on the dialect of the people of Newfoundland have already appeared in this Journal, the first in the number for January–March, 1895, the second in the number for January–March, 1896. I have since been making further inquiries, and now desire to present the results before your readers.<sup>1</sup> Without any attempt to classify the words collected, I shall shortly notice in alphabetical order those which I have since found used in that island in any peculiar way.

*Babbage* is used to the northward to denote the plaiting of a snow-shoe, and *tibbage*, the small filling in at the toe. Some suppose that they are Indian words, but whether derived from the Micmacs or the Red Indians is unknown. If really from this source, they are the only words of aboriginal origin which I have found peculiar to Newfoundland.

*Bawn*, on the Labrador and round the coast of Newfoundland, particularly where the Irish have prevailed, is the common name for the land about the house. It is from the Irish tongue, appearing as *babhun*, an inclosure. In old English it is given as meaning a large house or habitation, but including all its appurtenances, as offices, courtyards, etc. But among the English within the Pale in Ireland, as by the natives, in accordance with its origin, it was used to denote “an inclosure with mud or stone walls to keep the cattle from being stolen during the night,” or perhaps, more generally, any fortified inclosure. In the seventeenth century grants of land were made in that country on the condition that the grantee build a castle and *bawn* for the protection of the cattle of tenants. “He had wandered from *bawn* to *bawn* and from cabin to cabin.” Macaulay’s “Hist. of Eng.” ch. xii.

*Behavior* is used in the sense of etiquette or manners. This is an old use of the word. Johnson gives as one of its meanings “gracefulness of manners,” and quotes Bacon: “The beautiful prove accomplished but not of good spirit, and study for the most part rather *behavior* than virtue.” “Ornam. Rational.” No. 63. This use is still common in Devonshire.

*Bever*, as a noun, meaning a tremor or excitement, and as a verb,

<sup>1</sup> I have to acknowledge my obligations to the same parties as mentioned in my former papers, particularly Judge Bennett, of Harbor Grace, and, in addition, to Mr. P. K. Devine, publisher of a paper in St. Johns, N. F., and Bishop McNeil of Bay St. George, N. F.

to be in such a condition. It is an old English word, meaning to "shake or tremble" (L. German, *bevern*).

Manie knights shoke and *bevered*.

*Morte d'Arthur*, i. 15.

*Binnacy* or *billacy*, cross, peevish, probably a corruption of *bilious*, sometimes heard in Nova Scotia.

*Boide* for *bide*. This is merely the Irish pronunciation. The word is good English, but it is largely gone out of use except in Scotland. It is, however, very generally used in Newfoundland where others would use such a word as *stay*. Thus where a Nova Scotian would say, "Let it stay there," a Newfoundlander would say, "Let it *bide* or *boide* there."

*Bogie*, a small cabin stove used on board fishing schooners. The same word is, I believe, also in use among the fishermen in Nova Scotia. Perhaps it is the French word *bougie*, a wax candle or taper.

*Busk*, to go round in an energetic manner. "The poor man was badly off last winter and got his living by *busking* round among his neighbors." So a good *busker* is one who moves about briskly. The word is now obsolete in English, though still common among Scotch people. It was, however, formerly in use as denoting to prepare or make ready, but also to hunt up and down.

Go *busk* about and run thyself into the next great man's lobby.

Wycherley's *Plain Dealer*, iii. 1.

*Chitterlings*, in England, denotes "the smaller intestines of swine, etc., cooked for food by frying;" in Newfoundland it is generally pronounced *chitlings*, and is applied to the roe of a cod as well.

*Cob* or *cob-wall*, in Devonshire and Cornwall, denotes a wall built of a mixture of clay and straw, but in Newfoundland one built with round stones and clay, which, however, is more frequently spoken of as cobble stone. "The poor cottager contenteth himself with *cob* for his wall." R. Carew, "Survey of Cornwall," fol. 53.

*Crop*, usually pronounced *crap*, the personal equipment of a man going on a sealing voyage, supplied by the merchants, but distinct from the provisions of the ship. It includes provisions for his family, if he receives any advance of that kind.

*Dill*, a space under the floor of a boat, either open or with a movable covering, from which the water is bailed out. My conjecture is that it is from the old English word *dill*, to conceal, to hide, of which cognate forms are found in all the northern languages (Icel. *dylge*, Swe. *dölja*, Dan. *Dölge*, all sounding alike), and that it originally meant a concealed space or hiding-place. I suspect that it is the same word as *till*, which now means simply a money drawer, but probably was originally given to it as in some secret place.

*Driet* or *dryth*, dryness or dryingness. "It's no use spreading out the fish, there is no *driet* in the weather." It seems simply a corruption of the word *drought*.

*Drunged* or *drungèd*, equivalent in meaning to thronged, of which it seems to be simply a mispronunciation of the Irish, from their difficulty in pronouncing the *th*. However, Halliwell and Wright give *drunge* as in Wiltshire, meaning pressure or crowd.

In a former paper I mentioned *dwy* as denoting a mist or fine shower. I find that they use also the term *snow dwy* to denote a slight fall which is not expected to come to much.

*Farl* or *varl*, the cover of a book.

*Fig*, to dress, to decorate, an old English word still retained in the expression "in full *fig*." Connected with this is the adjective *figgy*, particular about one's dress.

*Fong*, a leather or deer string or strap. It is similar in meaning to *thong*, of which some suppose it an Irish mispronunciation. But it seems to be an obsolete form of the word *fang*, Anglo-Saxon, *fangan*, *fon*, Icelandic *fanger*, Dutch *vangen*, Latin *pangere*, to catch, seize, or fasten. As a noun (Icel. and Swed. *fang*, German *fong*), a catch, then a fang or talon, that which catches or fastens, as a coil or bend of rope, a noose.

*Foreright*, an old English word used both as an adjective and an adverb, to denote right onward. "Their sails spread forth, and with a *foreright* gale." Massinger, "Renegade," v.

Though he *foreright*

Both by their houses and their persons passed.

Chapman's *Homer's Odyssey*, vii.

Hence applied to a person it came to mean obstinate or headstrong. But in Newfoundland it means reckless or foolhardy.

*Frumitty*, originally *frumenty* from the Latin *frumentum*, probably introduced into England through the old French *froument*, or *froumenté*, and given in the dictionaries in several obsolete forms, as *furmenty*, *frumety*, and *frumetary*. There it denotes a dish made of wheat boiled in milk and seasoned with sugar, cinnamon, etc. But they do not raise wheat in Newfoundland, and I believe use barley instead. "The squire made his supper of *frumenty*, a standing dish of old time for Christmas." Irving's "Sketch Book," Christmas Eve.

*Gladger* or *gladyer*, one who jibes or takes a rise out of his neighbor. This seems just the old English word *gladder* or *glader*, now obsolete, but denoting a person or thing that gladdens. Thus Chaucer —

Daughter of Jove and spouse of Vulcanus,  
Thou *glader* of the mount of Citheron.

C. T. 2225.

*Glitter* is used on the west coast to denote that peculiar phenomenon known generally through the northern part of America as "a silver thaw;" that is, when fine rain falling meets near the earth a colder stratum of air and becomes congealed, forming a covering of ice upon every object. The word well expresses the appearance which the whole face of the country presents when the sun shines.

In the same section of the island, the stakes placed in the ends of the crossbars of their sleds to prevent the load sliding off are called the *horns*. They also use the term *ribbon*, properly *rib-band*, to denote what is called in Nova Scotia, and I believe in New England, the *reeve*, that is, the bar of wood in such vehicles placed lengthwise, resting on the ends of the crossbars, the whole being kept in place by pins alongside the latter, with their lower ends inserted in the runner, and the upper in the ribband. This is a term used in ship-building to denote a narrow strip of wood placed lengthwise of the vessel and bolted to the ribs, to keep them in place and give stability to the skeleton. It will be seen that the term is applied here to what in the land vehicle serves an exactly analogous purpose.

*Idle* is used to mean wicked, expressing the full force of Watts's line, that "Satan finds some mischief still for idle hands to do."

*Junket*, sweet curds eaten with cream. In this limited sense it is still used in Devonshire and the rural districts of England.

*Keecorn*, the windpipe or Adam's apple.

*Lad's Love* is the name used in Newfoundland of the southern-wood (*Artemisia Abrotanum*). It is given by both Wright and Halliwell as old English, and still in use in some of the Provinces, or in the west of England, as Boy's Love. It may be noticed that the Encyclopædic Dictionary represents this plant as called by country people in England Old Man, and that this is the name used by the French in the Province of Quebec.

A very extraordinary use is made of the term *lean upon*, as meaning to abuse or do personal injury to one. Thus a boy came to Judge Bennett, complaining that another boy *leaned on him*. "Yes," said his mother, "he leaned on him too hard, sir." "What do you mean?" asked the judge. "He leaned on him with rocks and one of them struck him on the head and cut his head open." "Did he have him down?" the judge again inquired. "No, sir, he hove the rocks and clove his skull." On inquiry, the judge learned that it was a common expression.

*Lume* is on the west coast used to denote a lighthouse.

*Lych*, pronounced here as in like, a corpse, is retained in the words *lych-wake*, as it is in Scotland and Devonshire, the time or act of watching with the dead, and *lych-gate* originally denoting a gate with a porch at the entrance of the churchyard, under which



the corpse might rest while the introductory part of the services were being said, but now, as in Devonshire, simply meaning the gate of the cemetery.

A *mausey* day, one dull and heavy, with no wind and thick mist.

*Maze* as a verb, transitive, to bewilder, and as intransitive, to be bewildered, to wander in mind. In these senses it is found in the writings of our best early English writers.

A little herd of England's timorous deer  
*Maz'd* with a yelping kennel of French curs.

Shakespeare, 1 *Henry VI.* iv. 2.

"Ye *maze*, ye *maze*, goode sire," quod she.

"This thank have I, for I have made you see."

Chaucer, *C. T.* 10,260.

Connected with this is the adjective *mazed*, meaning bewildered or confused.

Many *mazed* considerings did throng  
And passed in with this caution.

Shakespeare, *Henry VIII.* ii. 4.

Also the noun *mazedness*, a state of bewilderment, and the adjective *mazeful*, causing bewilderment. These are now obsolete, but we have still in use the cognate noun *maze*, meaning a labyrinth, or an intricate arrangement of paths or passages. "The vast and intricate *maze* of continental politics." Macaulay, "Hist. of Eng." ch. xi. And the adjective *mazy*, involved, intricate, or perplexing.

To run the ring and trace the *mazy* round.

Dryden.

*Midered* or *moidered*, worried. In the latter form Halliwell gives it as in Provincial English, a verb transitive, denoting to distract, to bewilder, and as intransitive, to labor hard, to toil; and Johnson gives it in the same form as an adjective meaning crazy, and refers to Ainsworth as authority. In this form or as *moithered* it is still in use in rural England. "You'll happen be a bit *moithered* with it (a child) while it's so little." George Eliot, "Silas Marner," xiv.

In a former paper I noticed the use of the word *miserable* simply as intensive, appearing in such an expression as a miserable fine day. Bishop McNeil has observed on the west coast the use by the French of the word *miserablement* in a somewhat similar way, or as equivalent to *passablement*. "I have heard," he remarks, "a man say 'J'ai fait miserablement bien,' when he meant that he had done fairly well." The question is, Did the French adopt it from the English, or the English from the French?

*Moldow* or *moldown*, the lichen on fir-trees. Probably the word is formed from *mould*, which is spelled without the *u* by Spenser, South, and other old writers.

*Mouth speech*, talking. Given by Halliwell as Devonshire.

I noticed in a former paper that *nunch* and *nuncheon* were used for lunch and luncheon. In connection with this I may mention the word *nunny bag*, originally meaning a lunch bag, but now used in the general sense of a bag to carry all the articles needed in travelling. Connected with this the Newfoundlanders have a very expressive word, *nunny fudger*, denoting primarily a man who is thinking more of his dinner than of his work, hence generally a man who, from selfish regard to his own interest or comfort, shirks his duty. Wright gives *fudge* as a verb in old English, meaning to swindle.

*Overlook*, to bewitch by looking over. This meaning is now pronounced obsolete elsewhere, though it appears in Shakespeare.

Beshrew your eyes,  
They have o'erlooked me and divided me.

*Merchant of Venice*, iii. 2.

*Pixy*, a fairy, as it is still used in Provincial English.

In my last I mentioned the word *proper* applied to a man as used to denote handsome. I find that it is used generally as intensive, as "proper thirsty." This use is common in Devonshire and perhaps other English counties, and also in New England.

I gave in my last article the word *resolute* as meaning resolved. "I am resolute to go up the bay next week," meaning simply I have come to a resolution to do so. Hence the transition was easy to using it to express a spirit of determination. I find that in some places at least it has still another meaning, that of determined wickedness. To say that a man is a resolute fellow is to represent him as set on doing evil.

*Say* is used in the sense of out-talking, overbearing, or silencing.

*Scrunchings*, the fibrous part of seal blubber and cods' livers, after they have been boiled or tried out and the oil pressed out of them. *Scrunch* is an onomatopoeic word in the various forms of *crunch*, *craunch*, *scranch*, *cranch*, denoting primarily to grind with the teeth and with a crackling noise. From this it readily passes to other processes of crushing.

The word *scunner* is used in the peculiar sense of guiding a vessel through the ice on a sealing voyage. It is almost equivalent to the nautical term *to con*. The latter is the more general term. To *con* a ship is to guide her course, it may be on entering a harbor or in other circumstances. But *scunner* is limited in its application to steering a vessel through the ice. The word is common in Scotland to denote taking a disgust or starting back in fear. Kingsley also uses it in the first signification as vulgar English. "They got

*scunnered* wi' sweets." "Alton Locke," ch. iii. But these meanings are very remotely, if at all, connected with the Newfoundland use of the word. A reference to the original Anglo-Saxon word, which is *scunian*, may help to explain the matter. According to Bosworth's A. S. Dictionary the primary meaning of this is to *shun*, to avoid with fear, and the word *scunner* may thus appropriately describe the course of the steersman of the vessel, picking his way and carefully avoiding impact with the ice which may be on every hand.

*Scully*, a loose cotton hood worn by the women when fish-making. It seems undoubtedly from *skull*, anciently *skulle* or *schulle*, which formerly denoted not only the bony covering of the brain, but a skull cap.

Let me put on my *skull* first.

Beaumont and Fletcher.

*Shem*, the same as the English word *shim*, which denotes a small piece of metal placed between two parts of a machine to make a fit. The word is also used in a similar way in stone-working. In Newfoundland it is employed to denote a thin piece of wood placed between the timber and plank of a vessel, where the plank does not fit solidly.

*Shim*, a bat-like instrument for taking the bark off trees.

*Shippen* or *shippon*, Anglo-Saxon *scypen*, a stable or cow-house. It is used by Chaucer, and others of the older writers, but it is now regarded as obsolete or used only in the English Provinces.

*Skad*, sc. of snow, a fall of a few inches covering the ground. Both Wright and Halliwell give *scat* as Devonshire for a passing shower.

When Haldon hath a hat,

Let Kenton beware of a *skat*.

Old Devonshire Proverb.

There is a similar expression in Nova Scotia, a *skit* of snow, a small quantity scarcely covering the ground.

Mr. Devine gives the expression to "take a *slew* around" as meaning to go for a quiet stroll without any definite aim. But other gentlemen tell me they have never heard it used in this sense. He also gives *skat* as a term of reproach, meaning a mean fellow. It is used in the same sense in parts of Nova Scotia. Wright and Halliwell give it as an adjective meaning broken or ruined.

Snow falling in large flakes and slowly is called *slottery* snow. Such has much moisture in it, easily melts, and makes the ground soft and muddy. The word is old English and is akin to slattern. It is used by Chaucer as meaning squalid and dirty, and by other old writers as meaning foul, wet. Its application in Newfoundland is not inapt.

*Slub* or *slob*, a mixture of snow and water, the same as *slush* or *slosh*, in Scotch and Provincial English, also in the United States and Canada. But the Standard Dictionary gives *slub* as Provincial English. Mr. Devine quotes the following rhyme as used by a Newfoundland "youngster:" —

With your bag on your back and your barbel outside,  
To keep out the *slub* from your poor yeller hide,  
In this Newfoundland.

*Smatchy*, tainted. A fisherman will complain of the pork supplied him being *smatchy*. It is the adjective from the noun *smatch*, denoting taste or tincture, but now obsolete.

Thy life hath had some *smatch* of honor in it.

Shakespeare, *Julius Cæsar*, v. 5.

It is, in fact, the same word as *smack*, as a verb denoting to taste, and as a noun denoting taste or flavor, the Anglo-Saxon *smaec*, and found in various forms in kindred languages.

*Snowchy*. When a person has his nasal passages stuffed up by a cold, he is said to be all *snowchy*, another instance of onomatopœia.

*Soddy*. "The trout are *soddy* to-day;" that is, they are small and not worth taking.

*Spudgel* or *piggin*, a small bucket used for dipping the water out of the dill and bailing their boats. The first is used in the south of England to denote both a kind of trowel or knife and an instrument for bailing out water. The last is retained in Scotch, but it is of Celtic origin, Gaelic, *pigeon*; Irish, *pigin*; Welsh, *pigyn* or *picyn*, and was probably introduced into Newfoundland by the Irish settlers.

*Sprack*, smart, quick, as "he is a *sprack* young fellow." Icel. *spracke*, Gaelic and Irish *spraic*, strength, but in Scotch and Provincial English in the same sense as in Newfoundland, as meaning sprightly, lively. "He hath sae suddenly acquired all this fine *sprack* festivity and jocularly." Scott's "Waverley," xliii.

*Sprag* is a corrupted form of it, though used by Shakespeare.

A good *sprag* memory.

*Merry Wives of Windsor*, iv. 1.

It is the equivalent of *spry*, generally used in America.

*Squat* as a verb means to crush, as "I got my finger *squat*;" that is, crushed. Also to flatten a stick of timber by hewing the one side of it. Halliwell gives it as in Devonshire, meaning to compress. Wycliff seems to use it in the same sense as the Newfoundlanders, to crush. "The fundamentis of hills ben togidir smyten and *squatt*." 2 Kings (2 Sam.) xxii. 8. Akin to this is a meaning now

obsolete, to quash or annul. King Edward II. said that . . . "though lawes were *squatted* in war, yet notwithstanding they ought to be renewed in peace." Holinshed's "Chronicle," ch. iii. *Squat* as a noun is defined as meaning a bruise caused by a fall, and Herbert is quoted, who says, "Bruises, *squats*, and sudden falls, which often kill others, can bring little hurt to those that are temperate." But in this case it is plainly used to denote something else than a fall, or a bruise so occasioned, and from the connection of the word it is more likely that it meant an injury from a squeeze or compression, which is the sense it retains in Newfoundland.

*Squoiled*, twisted to one side. "The heel of my boot is *squoiled*," it is twisted and worn on one side. Mr. Devine gives it as descriptive of a man throwing with outstretched arm, as in overhand bowling. Perhaps the posture may suggest the same idea.

*Stog* and *stogging*, to stuff moss in the seams between the studs in houses, barns, or cellars. In this sense it seems peculiar to Newfoundland. But there is a kindred old English word *stoak* (German *stocken*), which means to stop up, to choke, which is about the same meaning. But the word *stog* is used in old English and Scotch, and still colloquially in some counties of England, originally meaning to plunge or drive a stick down through the soil to ascertain its depth, to probe a pool or a marsh with a pole, and hence to be stuck fast in mud or mire, or indeed stopped by any obstruction, and *stogged* expressed the condition of one so stalled. From the following lines it appears that it was so used in the old Devonshire:—

It was among the ways of good Queen Bess,  
Who ruled as well as ever mortal man did, Sir,  
When she was *stogged*, and the country in a mess,  
She was wont to send for a Devon man, Sir.

West Country song quoted in Kingsley's *Westward Ho!* x.

So in Newfoundland it describes one stuck in the snow, mire, or a bog, and in the western parts of Nova Scotia it is used in the same sense, or more generally as meaning stopped in progress by any impediment.

*Suant*, pliant, evenly and uniformly made. Webster and the Encyclopædic Dictionary give it as an American or local United States word, used as meaning "spread evenly over the surface, uniform, even." It is probably from the old French.

*Switchel* in Newfoundland denotes a mug of weak tea given to the sailors between meals when at the seal fishing. The etymology is uncertain, but it is supposed by some to have been derived from sweet. Webster and the Encyclopædic Dictionary give it as "a beverage made of molasses and water." The Century Dictionary

defines it as "a drink made of molasses and water, and sometimes a little vinegar and ginger; also rum and water sweetened with molasses, formerly a common beverage among American sailors. Hence in sailors' use any strong drink sweetened and flavored."

The preposition *to* is used in the sense of *at*. He is *to* St. John's meaning "he is at that city." The same usage is common in New England and in parts of Nova Scotia.

*Tole*, or *toll*, is now pronounced obsolete in English dictionaries, but it is a good old English word, meaning to allure by some bait.

'T is a mermaid  
Has *tol'd* my son to shipwreck.

Middleton and Dekker.

If they did but let them stand, they should but *toll* beggars to the towne.  
Holinshed, *Description of England*, book ii. ch. xiii.

It is quite generally used in Newfoundland in the same sense. "Throw out some liver to *tole* the gulls."

*Tommy noggin*, or *tommy nogger*, a frame usually of wood, but sometimes of iron, on which to rest the fish-barrow when the fish is being weighed.

*Yardel*, as a verb, to tangle. "The thread or yarn is all *yardled*," and as a noun tangled twine or yarn.

*Youngster*. The British establishments engaged in fishing and trading on the coasts of Newfoundland have been in the habit of sending out from England and Ireland lads bound to serve for a period of years, — fishing apprentices they might be called, — and the term *youngster* has come to be used throughout the island to denote this class specifically.

Among peculiar forms I may notice *we're* for *our*, and the use of the cardinal number for the ordinal, as "in my thirteen" for in my thirteenth year. Of phrases I have already mentioned "a scattered few," but they will also speak of "*a scattered one*," to denote extreme scarcity. Other expressions are "*to find one wanting*," meaning to find the want of him when he is gone, and "*neither mops nor brooms*," used to express a man's condition as neither sick enough to be in bed nor well enough to work, while an expressive way of describing a man's poverty is to say that he is "so poor that the mice would not eat the crape on his hat."

I have thus, as far as the means at my command enabled me, traced the peculiarities of the folk-speech of Newfoundland. As a result two things are apparent: on the one hand the persistency with which words and forms of speech have maintained themselves among people separated even for centuries from their old home and their

parent stock, and on the other, the manner in which words undergo variations in sound and meaning in adapting themselves to their new surroundings. The investigation has been very imperfect. Of the words collected I have been in many cases unable to trace the origin and relations, and many more might yet be gathered by a diligent gleaner. One line of inquiry has scarcely been touched; that is, the difference in speech among the inhabitants of different parts of the island, owing, it may be, to difference of origin or to difference in their intercourse with others. My information has been obtained principally on the east coast, and describes particularly the speech of the people residing there. But the variation in the speech of the people on the south or west is such that a person from one of these quarters will sometimes laugh at the words or phrases used by people in the other. But this line of inquiry I must leave to persons locally situated so as to be able to prosecute it successfully.

*George Patterson.*

NEW GLASGOW, NOVA SCOTIA.

## FOLK-LORE IN NEWFOUNDLAND.

COMING to their folk-lore, we may mention some of their superstitions in addition to those already given. It is firmly believed that a man born feet foremost can cure lumbago and pains in the back by treading on that part of the afflicted's body. The following additional examples are given by Mr. Devine. At Conche, on the Trinity shore, it is the custom on Christmas Eve to take a brand from the fire and throw it over the roof at midnight to preserve the house from fire the following year. In several parts of Bonavista Bay, it was the custom not many years ago to place a half crown between the stem and the keel of a new boat when building. So in regard to the building of a chimney. A celebrated Irish mason would not lay a brick or a stone until the coin was first placed under it. This seems a wide-spread superstition. Only recently in England a silver spike was found imbedded in the lower part of the stem of a ship built by a Hindoo merchant, and hidden there after certain religious services. A remnant of it may be found in the practice of placing coins under the corner-stone of buildings.

He also mentions that in Trinity Bay there is a superstition that if a man has an enemy who designs to do him injury, he may by boiling shot, or putting shot in boiling water, not only protect himself, but cause the injury to recoil upon the head of his foe. In Bonne Bay, burning green boughs, it is supposed, will end fine weather, and cause rain. Few, anywhere, will kill a pig, or indeed any animal, in the decrease of the moon. The same idea is prevalent among the descendants of the Scotch in Nova Scotia. They suppose that the meat will shrink.

At Holyrood, near the head of Conception Bay, it is the practice on the occasion of a funeral for every man attending to stand outside smoking a new clay pipe when the corpse is brought out of the house. The practice must be comparatively modern, certainly not older than the days of Sir Walter Raleigh. But it may have been the remains of an old custom. As at present practised, it does not seem to have any superstitious meaning, but to be merely a form of showing respect.

They have many omens. As with so many elsewhere, Friday is an unlucky day, and sailing on it is universally feared. The common superstition as to thirteen at a table is also prevalent. It is unlucky to turn a boat against the sun on leaving the stage or fishing ground. Whistling while on the water is not allowed by most fishermen, nor is turning a schooner's hatch upside down on the deck. No man will go on a voyage if he knows there is a man on



board recognized as unlucky, or, as they term him, a *jinker*. It is unlucky to dig a grave on Monday, and to avoid the effects of the omen a few sods are removed on Sunday night. It is very unlucky to burn your kettle-stick when on a journey either on land or water. If this occurs on the water, you will have head winds and a tedious time; if on land, you will kill no game, or perhaps meet with a serious accident. Having forgotten something when going on a shooting expedition, it is unlucky to turn back for it. If it should happen to be your gun, powder, or shot, your luck is crossed for that time. If a schooner is delayed by adverse winds in a harbor, and cannot get away, the reason may be easily known: some person has put the black cat under the pot. A rainy day is unlucky for a marriage, but a good omen for a funeral. This superstition is widely prevalent. As an old rhyme has it:—

Blessed is the bride that the sun shines on,  
Blessed is the corpse that the rain falls on;

or another in Scotland:—

West wind to the bairn when gaen for its name,  
And rain to the corpse carried to its lang hame;  
A bonny blue sky to welcome the bride  
As she gangs to the kirk wi' the sun on her side.

*George Patterson.*

NEW GLASGOW, NOVA SCOTIA.

## NEGRO SONG FROM GEORGIA.

I 'se gwine on er journey, tell yo',  
I hyar yo' better go 'long;  
I 'se gwine fer de kingdom, tell yo',  
I hyar yo' better go 'long.  
O blow, blow, Ole Massa, blow de cotton horn,  
Ole Jim 'll neber wuck no mo' in de cotton an' de corn.

I 'se gwine free in mornin', tell yo',  
I hyar yo' better go 'long;  
I 'se gwine washed in de blood, tell yo',  
I hyar yo' better go 'long.  
O blow, blow, Ole Massa, blow de cotton horn,  
Ole Jim 'll neber wuck no mo' in de cotton an' de corn.

Doan' yo' hyar dem callin', tell yo' ?  
I hyar yo' better go 'long;  
Dey 's callin' Ole Jim soft, tell yo',  
I hyar yo' better go 'long.  
O blow, blow, Ole Massa, blow de cotton horn,  
Ole Jim 'll neber wuck no mo' in de cotton an' de corn.

Hyar de wind what 's dat rockin', tell yo',  
I hyar yo' better go 'long;  
Jesus hol' de light, tell yo',  
I hyar yo' better go 'long.  
O blow, blow, Ole Massa, blow de cotton horn,  
Ole Jim 'll neber wuck no mo' in de cotton an' de corn.

*Emma M. Backus.*

## THE LEGEND OF THE HOLY GRAIL.

## II.

THE Perceval of Crestien was followed by a series of romances in which the holy vessel played an important part. In addition to analyses furnished by Birch-Hirschfeld and Nutt, a more elaborate examination has lately been made by Heinzel. Yet it may be useful to give brief accounts of these works, arranged according to a theory of their sequence and relationship which to the writer appears defensible.

## JOSEPH OF ARIMATHÆA.

A poem relating to Joseph and his race was composed by an author otherwise unknown, who calls himself Robert de Boron. The verse exists only in a single manuscript; a prose recast has had more currency. The story proceeds as follows:—

The precious vessel in which, at the time of the Last Supper, Jesus made his sacrament comes into possession of Pilate, and by him is bestowed on his soldier, Joseph of Arimathæa, who had begged the body of the Saviour. In this vessel Joseph collects the blood of the Redeemer, whose body he lays in the sepulchre. After the report of the Resurrection, the Jews, incensed against Joseph, immure him in a dark tower. Here Jesus Christ appears to Joseph, bringing the vessel, from which proceeds a lustre; the visitor reveals his divinity, and promises to Joseph eternal life; as a reward for service, Joseph shall have in charge the emblem of the death of Christ, which in turn he is to deliver to other keepers. Our Lord then produces the "precious and great vessel, containing the most holy blood which Joseph had collected," and which is to be intrusted to only three persons, a number significant of the Trinity. Joseph receives it kneeling, and is informed that it shall be a means of salvation and repentance to true believers. Never shall be made any sacrament in which shall not be remembered the name of Joseph. This promise Joseph fails to understand, and asks an explanation; God then bestows the desired instruction in solemn words, afterwards referred to as "the great secret named the *Graal*." The celestial guest then departs, bidding Joseph remain in the prison, from which he shall ultimately be delivered, and where he will receive daily counsel from the Holy Ghost, whose voice will speak with him. Accordingly, during many years Joseph is immured in the tower and lost to the world.

In the time of Titus, emperor of Rome, Vespasian, son of the emperor, is sick of leprosy, and can derive no aid from physicians.

A pilgrim who has visited Judæa brings report of a prophet named Jesus, whom the Jews have put to death, but who possessed miraculous power, and could have healed the prince. An embassy is sent to Judæa to inquire into the story, and, in case the envoys are convinced, to bring back some relic. From Pilate himself, who professes to have acted under duress, the messengers learn the sacred history, and return with the Veronica, or cloth on which Jesus had wiped his face when on his way to the cross, and which has retained his image; by this portrait Vespasian is cured. Titus and Vespasian repair to Judæa, in order to take proceedings against the Jews, who are subjected to examination, and cast on Joseph the responsibility for the life of Jesus. One of the Jews, in consideration of a promise of mercy, reveals the place of imprisonment; Joseph is found safe and well, illuminated by his vessel; he preaches to Vespasian, who is converted; a frightful vengeance is taken on the Jews.

Enygeus (or Eniseus), sister of Joseph, with her husband Hebron (in shorter form, Bron), appeals to Joseph for protection; together with a company of other converts, they accept the Christian faith and are pardoned. Joseph conducts the party into foreign regions, where they abide for a long time. For a season their affairs go prosperously; but in the end, on account of the sin of lust, they suffer from famine. Hebron makes complaint to Joseph, who, according to his custom in emergencies, comes before the vessel, and asks counsel (in virtue of the promise above mentioned). The voice of the Holy Ghost replies, and bids Joseph do a thing which shall have a mystic meaning (*en senefiance grant*): he is to take the vessel containing the blood of God and expose it uncovered to the sinners. For this purpose, in the name of the table of the Supper, Joseph is to prepare a second table, in the centre of which is to be placed the vessel, and opposite a fish, which Hebron is to catch; Joseph himself is to take the seat of Jesus, placing Hebron on his right, and on his left a vacant seat, after the pattern of that vacated by Judas, who had withdrawn, out of shame, in consequence of the words of Christ, that the man who had eaten with him should betray him; this seat would remain unoccupied until it should be filled by an unborn child of Hebron, from his birth destined for the place. After this shall be done, the people are to sit and partake of the grace of our Lord, on condition that they have kept the faith and the commandments.

Joseph does as directed; part of the folk sit and are fed with grace, and obtain the accomplishment of their heart's desire; the rest, who remain standing at a distance, perceive nothing, and are informed by the more fortunate that their delight and refreshment

proceed from the vessel, which suffereth no sinner to remain in its company. The sinners then ask the name of the vessel, and are informed that it will hereafter be termed *Graal*, because it is so agreeable (from *agr  er*). Henceforth, at mid-morn, the people who remain daily go before the Graal, and call such attendance "service;" the tale is known as the History of the Grail (*dou Graal l'estoire*), and the vessel has since retained the appellation. One of the sinners, Moyses, ventures to take the empty seat, on which the earth opens and swallows him; to Joseph, who makes inquiry before his vessel, it is revealed that the vacant seat shall not be filled until it is occupied by the grandson of Hebron, and that only the latter will be able to disclose the fate of Moyses, who has fallen into the abyss.

Enygeus and Hebron have twelve sons, with respect to whom Joseph, in the usual manner, inquires the divine pleasure; God sends an angel, who brings word that these are to marry, save one, who shall be the master of the rest. The youngest, Alein, declines to wed, and is declared the chieftain of the brothers, and taken into Joseph's own house. The Holy Ghost commands that Joseph shall make Alein acquainted with the history and virtues of the vessel and teach him to abstain from the joy of the flesh; Alein is to proceed to the farthest west, where he will exalt the name of God. On the morrow, when the company is gathered for the daily service, an angel will arrive with a letter from heaven, which is to be placed in charge of Petrus, one of the disciples, to carry whithersoever his heart may incline him to go; this will be to the Vales of Avaron in the west (*es vaus d'Avaron*), there to await the arrival of the unborn son of Alein, who will read to Petrus the letter, and inform the latter respecting the fate of Moyses (presumably as credentials of his trustworthiness); Petrus is then to pass from the world. Joseph gives Alein the instruction required in written form; the author says that to include the whole story would enlarge the present treatise a hundred fold.

On the morrow, the event falls as predicted; the angel brings the letter, and Petrus declares himself ready to proceed "toward the west, which is cruelly savage, the Vales of Avaron." This departure, however, is delayed by another revelation; Petrus is to remain for a day, in order that he may witness the transference to Hebron of the holy vessel and its authority. On account of the fish he caught, Hebron will be known as the Rich Fisher, and his fame will ever increase; like the rest, he will be attracted to the Occident, where, in any spot he may elect, he is to wait the arrival of the grandson, to whom he is finally to surrender "the vessel and the grace;" thus will be complete the trio of possessors, emblematic of

the Trinity. When all is accomplished, Joseph is to depart into everlasting joy ; "thou and thy heirs and thy line, all that is born of thy sister, will be safe, and they who know how to tell the story will be loved and cherished, of all folk the most honored."

On the next day, at the service, Joseph relates the divine revelations, and puts the whole history into writing, save the secret words of Christ in the prison, which he leaves unrecorded, but orally communicates to Hebron only ; the latter is put in possession of the vessel, and after three days goes his way to the (unnamed) country in which he was born, while Joseph remains behind.

An epilogue recites that no person will be able to complete the tale unless he can recite the fortunes of Alein, Petrus, Moyses, and the Rich Fisher ; this no man can do, unless he has previously become acquainted with the greater history of the Grail. The writer declares his intention, at more leisure, to finish the story.

In the curious work, of which an account has been given, the author falls into frequent inconsistencies and contradictions. The promised occupant of the empty seat is mentioned first as the son (2533), then as the grandson (2795) of Alein ; the extended history of the Grail, to which he refers as his authority, is said to have been written, first by great scholars (934), then by Joseph himself ; Joseph, again, is made to write the narrative twice over, at first for Alein (3157), afterwards for Hebron (3418) ; the secret words of Christ in the prison are mentioned as included in the book (935), afterwards as only orally delivered (3413). The celestial letter is read by Joseph to Petrus (3112) ; presently we are told that the latter is only to become acquainted with its contents through hearing them read by the heir of Alein (3132). The vessel is to be exhibited to the sinners uncovered (*tout à découvert*, 2472) ; but it is shortly described as covered with a towel (2508). These incongruities appear to me to be the result of the carelessness of an author inventing with free hand, writing *currente calamo*, and disinclined to take the trouble of correcting his composition, with an eye to consistency.

A connection with the "matter of Britain" is not distinctly stated ; yet there can be no doubt that the reader is expected to understand Britain by the unnamed western country in which the actors of the drama are hereafter to meet. The "Vales of Avaron" may be a corruption for the Isle of Avalon, whither, according to Geoffrey of Monmouth and French romancers, the wounded Arthur retired. Avalon, for half a century, had been identified with Glastonbury ; of this association the present work shows no trace. The writer, at the close of his poem, speaks of the tale of the "Good Fisher," or

"Rich Fisher," as famous in his day (3457); he probably had in mind the Perceval of Crestien. Whether he expected the reader to understand that the grandson of Alein, the destined occupant of the empty seat, was to be Perceval, appears to my mind doubtful. In this case he must have been poorly informed respecting the history of Arthur, who would thus be placed in the third generation from the Christian era, or the end of the first century instead of the fifth. It is not at all intelligible how the missionary Alein can have been meant to figure as a knight representing the duties of chivalry, such as must have been the father of Perceval, whose mother is averse to have him follow the same career. The poet says that persons enjoying the grace of the vessel could not be maimed in their limbs (3052); this was precisely the case with the Fisher King, possessor of the Grail in Crestien's romance. As the whole tone of the poem is religious, and partakes of the ideas and style of Christian apocrypha, it seems highly improbable that the author had any idea of representing the destined possessor of the empty seat in the character of a Knight of the Round Table. The real purposes of the writer are likely to remain obscure.

For his scenery, it has been shown that the poet was indebted to an apocryphal gospel, well known in his day. The imagination of an oriental Christian of the second century had furnished fictitious testimony to the truth of sacred history, in the form of a narrative professing to be the translation of Jewish documents contemporary with the proceedings before Pilate, and subsequent events down to the Ascension. This record, together with an addition of later date, relating to the descent of Christ into Hades, was familiar to the Middle Age under the title of the Evangel of Nicodemus. Concerning Joseph of Arimathæa, this composition relates that on the day of the Crucifixion he was confined by the Jews in a guard-house; at the sixth hour in the evening (the time of the death of the Redeemer), the house having been suspended by the four corners, the Saviour appears to Joseph, with a dazzling light, and reveals himself as that very Jesus whom Joseph had laid in the tomb. As a condition of belief, Joseph asks to be shown the sepulchre, to which he is guided by his divine visitor, who leaves Joseph in his own house, bidding him not issue for forty days.

As an offshoot from this root, was composed the Latin book entitled "*Vindicta Salvatoris*," in which the vengeance of Christ on the Jews is described after the spirit of a barbarian blood-feud. Titus, a prince of Aquitaine, is healed of a tumor through faith in Jesus, whom he has never seen, but heard of through Nathan, a Christian traveller. Desirous to signalize his new allegiance to the Prince of Peace, Titus invites his friend Vespasianus, a prince of

the country, to join him in an expedition which answers to a crusade. The two cross the sea, arrive at Jerusalem, and smite the population with the edge of the sword, destroying the survivors with frightful tortures. At this time the emperor Tiberius is sick of leprosy; the victors announce their success, begging him to send a legate with authority; Velosianus is commissioned, who obtains from Veronica (the woman healed of a bloody flux) the cloth containing the portrait, which with his own hands Jesus had painted at her request, in order to serve as a memorial. By this relic Tiberius is healed and embraces Christianity, having been instructed by the same Nathan, who had informed Titus. The work contains mention of the fortunes of Joseph, as already related.

Robert de Boron appears to have confused the Titus and Vespasianus of the treatise with Roman emperors of the same names, and thus was led to delay the deliverance of Joseph until the day of Vespasian. Possibly an earlier composition may have existed, in which this misapprehension had already been made; it may have contributed to this version of the history of Joseph, that a confusion arose with Josephus Flavius, actually connected with Vespasian (Heinzel, p. 106). However this may have been, it may probably have been Robert himself who substituted the Grail, instead of the sepulchre, as the attestation calculated to convince doubt exhibited by Christ to Joseph, an alteration dependent on the symbolical ideas presently to be elucidated.

The essential idea of Robert's poem relates, not to the apocryphal Christian history above explained, but to ideas associated with the religious ceremonial of the writer's own time.

In his "Gemma Animæ," a work composed in the first half of the twelfth century, Honorius of Autun undertook to expound the symbolism of the ceremony of the mass; in this treatise, respecting the eucharistic cup he says: "The same chalice, whatever its material, is in a mystery that which Christ held in his hands. The Scripture calleth it Testament, because by this is confirmed the legacy of a deceased person. The new and eternal testament is written for us in the blood of Christ, by whose death the celestial kingdom is secured as our inheritance. By a mystery is meant, that one thing is expressed, and other thing understood" (i. 106).

The allusion to a testament of course refers to the cup (*calix*) which Jesus took and gave to his disciples, saying, according to the rendering of the Vulgate: *Hic est enim sanguis novi testamenti, qui pro multis effundetur in remissionem peccatorum* (Matthew, xxvi. 28).

In another chapter, Honorius describes the corporal as a cloth of linen, pure white, folded in such manner as to exhibit neither beginning nor end, on which is set the oblate of unleavened bread, in the



form of a denarius and stamped with the image of the Lord. He proceeds (i. 46) :—

“When are said the words *per omnia sæcula sæculorum*, the deacon comes, raises the cup before him (the priest), puts on the cover, replaces it on the altar, and covers it with the corporal, representing Joseph of Arimathæa, who deposited the body of Jesus Christ, covered his face with the sweat-cloth, laid in the tomb, sealed with the stone. Here the oblate and chalice are covered with the corporal, which signifies the pure winding-sheet in which Joseph wrapt the body of Christ. The chalice designates the sepulchre; the plate the stone which closed the sepulchre.”

The act to which Honorius refers is that which follows the consecration of the cup and precedes the oblation; that is, to the crowning moment of the celebration, when the deacon presents the priest with the cup now containing the blood of God.

Anciently the chalice and paten were presented at the same time; the priest received the cup with the paten, elevated to his breast, bowed, and made the oblation (E. Martene, *De antiquis ecclesiæ ritibus*, Antwerp, 1764, vol. iv. p. 58, § 19).

In the romance we read, as the “secret words” recited to Joseph in the prison, by God himself: “Joseph, thou knowest that in the house of Simon I ate, and all my companions, on Thursday, at the supper; there I blest the bread and wine, I told them that they should eat my flesh and drink my blood; in this manner shall be represented this table in many a land. That thou didst take me from the cross and lay me in the sepulchre, is the altar on which they who sacrifice me shall place me. The cloth in which I was enveloped shall be called corporal. This vessel in which thou didst put my blood, shall be named chalice (*calices*). The plate which thereon shall lie shall signify the stone sealed over me, when thou didst put me in the sepulchre. Thou oughtest to know, these things are emblems (*senefiance*), which shall be done in memory of thee. All who shall behold this vessel, shall be in my company; they shall have their heart’s wish, and joy everlasting. Those who shall be able to understand these words and retain them, will be virtuous in the sight of men, and more acceptable before God; they cannot be misjudged in court, nor cheated of their right, nor vanquished in trial by battle, if their cause is just” (i. 893–928).

In writing these words, it would seem obvious that the poet must have in mind the passage of Honorius, of which the lines are in considerable measure a paraphrase; it is not clear that a particular act of the ritual is referred to, as in the words of Honorius; yet it is not easy to see how it would have been possible to state more

clearly that the vessel is synonymous with the cup of the sacrament. The advantages claimed for the use of this cup are entirely in accordance with mediæval ideas respecting the protective influence of the eucharist.

The same significance appears in the remainder of the story, or rather allegory. That the Grail is placed in the middle of the table, with a fish opposite, is a thinly disguised description of the relative arrangement of the chalice and paten, which in the mass are placed on the altar, the first on the right, the second on the left (Martene, op. cit. iv. 57, § 18). The fish here answers to the paten containing the body of Christ; this significance of the fish, as typifying the body of the Redeemer partaken in the Supper, is ancient, the pictures of the Catacombs at Rome supplying numerous illustrations; the symbol, though explained as an anagram of the initial letters of the titles of Jesus, probably is an inheritance from pre-Christian Oriental usage. The Rich Fisher is therefore a proper person to represent the priest, who has the power of distributing the body of God. The "secret" of the Grail is the part of the service for the priest alone (*secræta*, Martene, iv. 50, § 7); that the words relating the internal meaning of the sacramental rite are for the ear of Alein, refers to the same privilege. The involution of the Grail by Joseph is also a ritual act, the cup being enveloped in the corporal (Martene, iv. 58). That physical sustenance may be imparted by the rite was a mediæval conception already referred to in the romance of Crestien; this bodily nourishment, again, is a sign of spiritual feeding with the bread of angels. Participation in the communion must be preceded by a confession of faith; that sinners are compelled to withdraw, and the fate of him who occupied the empty seat, refers to the danger incurred by impure persons in approaching the divinized elements. Reference to the virtue of the vessel, as conferring salvation from sins (882), alludes to the remission of sins mentioned in the words of consecration. Finally, it is expressly declared that the vessel is the chalice.

It seems, therefore, that the poem presents a consistent representation of the virtues of the sacramental cup; Robert must have expected his readers to picture the holy vessel under the usual form of the chalice. He must, however, have been aware that the common Romance term, *graal*, dish, did not lend itself to such explanation. It may, I think, have been for this reason that he avoids using the word until he is able to represent the designation *Graal* as a proper noun, a name of the chalice, explained by its possession of an independent derivation not belonging to the familiar designation of a dish. Such ingenious arrangement implies invention on the part of the author; Robert was evidently enthusiastic over his

idea ; like interest is found only among possessors of an original conception ; I should suppose, therefore, that it is to Robert that belonged the idea of representing the vessel as the cup of the sacrament.

According to what has been said, the following may be thought a rational hypothesis concerning the relation of Robert to his predecessor. After the publication of the *Perceval* of Crestien, curiosity was awakened by the enigmatical manner in which the sacred dish, containing the host, is introduced into his narrative ; this interest may have led to various efforts at elucidation. Not long after the appearance of Crestien's work, and while this curiosity was at its height, it occurred to Robert that a legend could be constructed, in which the Grail, which had by this time come to be used as a proper name in connection with the story of the Fisher, might be explained as the chalice of the eucharist ; this notion was carried out in a story of his own invention, on the basis of suggestions obtained from the apocryphal work mentioned. Whether the author had any intention of continuing his story it is impossible to conjecture ; it may well be that he designed only to compose an introduction connecting the vessel with Christian symbolism. He may have been acquainted with the poem of Crestien only by rumor, and have had no distinct idea, either of its contents or of Arthurian history. If he had made an attempt to continue the narrative, it is fair to suppose that he would have continued to use the legendary style in which the poem is written. The Joseph, therefore, must be taken by itself, as having no distinct relation to previous compositions connected with the holy vessel.

According to this view, Robert must have expected his readers to conceive of the Grail as the cup of the sacrament ; but if so, this representation was not comprehended by the romancers who came after him. In the *Queste del Saint Graal* the vessel is explained as the dish holding the Paschal Lamb, and in a passage of the *Merlin*, perhaps interpolated (see below), as that in which Jesus and the Apostles ate at the Supper. In a mention hereafter to be noticed, the chronicler Helinandus says : "At this time, in Britain, was shown to a certain hermit, by means of an angel, a marvellous vision relating to Joseph, a noble decurion, who took down from the cross the body of the Lord, and concerning that *catinus* or *paropsis*, in which the Lord supped with his disciples, regarding which has been indited by the same hermit the history called *gradale*. Now *gradalis* or *gradale*, in the French tongue, signifies a dish wide and somewhat deep, in which at the tables of the rich are wont to be served costly viands *gradatim*, one delicacy after another in different courses. In common speech it is also entitled *greal*, because it is *grata* and

acceptable to him who eateth therein, as well on account of the containing vessel, made perhaps of silver or other precious material, as by reason of the thing contained, that is to say the successive variety of expensive food. This history I have been unable to find in Latin, but in French only it is possessed by certain noblemen, nor, as is said, is it easy to be found in its entirety." On the authority of these explanations, modern writers have assumed that in the account of Robert, the Grail represents the vessel mentioned in Matthew xxvi. 23, reciting, according to the common English version: "And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me." Here the Vulgate renders the Greek *τροβλίον*, dish, by *paropsis*. The forms of the ware denoted by the various scriptural terms are not capable of precise determination; the vessel held liquid; perhaps the English word sauce-pan would furnish the best rendering. As to the contents, it seems to be admitted that the food served in the dish was the *charoseth*, or ritual sauce composed of figs, dates, and similar fruits, with vinegar, the red color of which is said to have symbolized the hue of the bricks of Egypt. This sauce seems also to have had non-ritual use, and presumably had made part of an ordinary meal, and so come to be employed with a mystical interpretation, in the festival which had originated as a repast dedicatory of the fruits of the year. In dipping the bread, the feasters only followed the usual habit of the Orient, a custom preserved to modern times. The corresponding passage, Mark xiv. 20, makes Jesus reply to questions concerning the traitor: "It is one of the twelve that dippeth with me in the dish." From the latter mention, it has been assumed that Judas reclined near Jesus, and that the vessel, employed by two persons occupying contiguous places, was only one of many similar dishes placed upon the table. The fathers of the church seem to have comprehended the description as concerned with customs of eating still familiar; at all events, I am not aware that these laid any stress on the *paropsis*, or that this vessel has played any part in ecclesiastical symbolism. It was only from such symbolic use that Robert could have been led to think of the dish, and in the absence of such suggestion it is fairly to be assumed that he also did not have in his mind the passage in question. By no possible stretch of metaphor could he have spoken of the dish of Judas as "the vessel in which Christ made his sacrament" (396), or as receiving the blood of God. On the other hand, the successors of the poet, who were not especially interested in the symbolism which in his composition had been all-important, but who were first of all story-tellers, had before them also the narrative of Crestien, in which the vessel was described as a dish, conformably to the usual meaning of the word *graal*; it is therefore not

surprising that, by way of misinterpretation, these made the vessel represent the dish from which the apostles had eaten ; but even so, it does not appear that they had any distinct idea of connecting the Grail with the dish used by Jesus and Judas, a reference only suggested by the passage of Helinandus.

It is true that a chief function of the Grail, as described by Robert, was to separate the sinners from the righteous, and that such severance is illustrated by the parallel case of Judas. But in the Biblical narrative, the use of the dish had been previous to the words of Jesus, by which Judas is induced to withdraw, and participation in the food is mentioned only as a means of recognition. With this Robert agrees, making Jesus say : "And I said that he ate with me, who would betray my person. He who knew that he had this was ashamed, and drew back from me" (2479-2483). On the other hand, while Judas actually did use the *paropsis*, sinners are unable to approach the Grail. It therefore seems clear, that in the romance the withdrawal of the offenders is ascribed, not to the influence of the dish in which Judas had dipped his hand, but to a different vessel, the cup of the new testament ; the representation is explained by the existence of a general belief respecting the danger which persons in mortal sin incurred by approaching the eucharist.

For these reasons, I should acquit Robert of a confusion which would reduce his poem to nonsense, and give him credit for an original and consistent representation of the Grail as the cup of the Last Supper, attributing the identification with the dish of Judas to the misapprehension of subsequent romancers. Such relation would be normal, for in this cycle, it is found that each successive author, in his efforts at originality, misconceives and perverts the ideas borrowed from his predecessor.

The error (as I think) of the mediæval writers has been followed by all modern scholars who have had occasion to treat the subject : Zarncke, Birch-Hirschfeld, Nutt, Heinzel. They have been influenced by an expectation of the consistency of works which are a tissue of misconceptions and contradictions. If the explanation here offered finds favor, Robert will obtain the credit of an original and consistent allegory, and the blame for the confusion will fall on his imitators.

It has been supposed that some indication of date is furnished by the epilogue. A Gautier de Montbeliard went to the Holy Land in 1201, where he died in 1214. Hence it has been concluded that Robert, if he wrote in company of this Gautier, must have composed before 1201. Granting this to be the case, it is not clear why it should be presumed that the poem may not have been written many years earlier than 1201, as its relation to other works

of the cycle will hereafter be shown to imply. But it is not plain that such is the interpretation of the enigmatical lines of the epilogue, which appears to me to exhibit marks of unguineness, and I think, therefore, that no attention is to be paid to this indication, in determining the date of the work.

In spite of deficiencies of historical knowledge, the Joseph exhibits no small literary merit, as is usual in the case of compositions that have made much impression. The style is easy and graceful, the verse flowing and musical, and the ideas often pleasing, as witness the following lines (31-44) respecting the Virgin : —

Dedenz la Virge s'aümbra,  
Tele com la voust la fourma,  
Simple, douce, mout bien aprise,  
Toute la fist à sa devise.  
Pleine fu de toutes bontez :  
En li assist toutes biautez,  
Ele est fleiranz come esglentiers ;  
Ele est ausi com li rosiers,  
Qu'ele porta la douce rose  
Qui fu dedenz sen ventre enclose.  
Ele fu Marie apelée,  
De touz biens est enluminée ;  
Marie est dite, mer amere ;  
Fille dieu est, si est sa mere.

"Within the Virgin did he shadow himself forth ; such as he desired he formed her ; simple, sweet, well instructed, wholly he fashioned according to his device. Full was she of all goodness, in her was seated all beauty ; flowering she is as eglantine, she is also like the rose-tree, seeing that in herself she beareth the sweet rose that was included in her womb. She was called Mary, with all goods is she illuminate ; Mary, it meaneth, sea of bitterness ; daughter of God she is, his mother also."

The story of Crestien, a romance of the most chivalric type, was thus followed by a religious poem of a character as opposite as possible. Each of these tales being incomplete, each required continuation ; the remainder of the evolution of the legend consisted in a series of attempts at concordng the ideas and situations of two inconsistent works ; successive writers of fiction, working in a spirit of invention as free as that of modern novelists, reconstructed, expanded, and harmonized, with absolute indifference to the intentions of predecessors, whom they were at all times ready to use, but equally prepared to misinterpret, confuse, and contradict, when by so doing they could produce an original effect, and attain the only end dear to them, the effective presentation of their own situations and ideas.

MERLIN.

As a continuation of the Joseph was written a poem relating to the life of Merlin, in which the history was carried from the birth of Merlin to the coronation of Arthur ; of the poem only a fragment survives, but the entire romance is preserved in a prose reworking. The material was obtained from the "Historia Regum Britanniae" of Geoffrey of Monmouth, expanded and varied by additions due to two generations of French minstrels. The romance contains a passage in which the Round Table of King Arthur is brought into connection with the Grail, being explained as made in imitation of that of the Last Supper ("Merlin," ed. G. Paris and J. Ulrich, Paris, 1886, vol. i. pp. 94-97).

Merlin advises Uter Pendragon (father of Arthur) to do a thing which will be to his advantage, at the same time desiring secrecy. The king promises to follow his wishes, whereon Merlin briefly mentions the story of Joseph of Arimathæa, the famine which fell on his company, and the table he made, according to the pattern of that at which sat Christ and his Apostles. "And by this vessel was parted the society of the good and the bad. Sir, he who could sit at this table had the accomplishment of his heart. Sir, at this table was always an empty seat, which signifies the place where Judas sat at the Supper, and when he heard what Our Lord said on his account, was parted from the company of God. And his place was empty, saving that our Our Lord seated a man in his stead to make up the number of the twelve Apostles. And this folk call the vessel, whence they have this grace, *Graal*. And if you will trust me, you will establish the third table in the name of the Trinity. By these three tables the Trinity signified three virtues. And I assure you that if you do this, it will greatly advantage your soul and body." It is agreed that the plan shall be carried out in Carlisle at Pentecost. Merlin makes the table, and at Pentecost chooses fifty knights to occupy the seats, with the exception of that left vacant. After the festival, the knights have become so much attached to each other, that they refuse to separate, expressing a desire to spend their lives together ; in this way is established the Table of King Arthur. The king is anxious to know who is to occupy the empty place ; Merlin replies : "So much I may say that it shall not be filled in thy time. And he who will fill it will be born from one who ought to engender him. And he hath not yet taken wife, nor knoweth that he must do so. And it will be necessary, first of all, for the man who is to fill it, to accomplish that place, before which sitteth the vessel of the Grail, which those who guard it have never seen accomplished ; which will not befall in thy time,

but in that of the king who shall succeed." Merlin, praying the king hereafter to hold his chief court in Carlisle, then departs, and retires into Northumberland to join Blaise (the confessor of Merlin's mother), to whom he "relates these things, and this establishment of the table, and much more which you will hear in his book."

It will be observed that in this passage the symbolism becomes confused. In the Joseph the empty seat is before the Grail, the chalice containing the blood of God, which can be approached only by the pure; in the Merlin, besides this vacant place, a second unoccupied seat is made at the Round Table, where the Grail is not present; yet this board is mentioned as the third table of the sacrament. The duplication of the idea is what would be expected of an imitator, who, as in this cycle invariably is the case with copyists, perverts the idea of his original. In minor points, also, the narration varies; the number three is said to represent three virtues, instead of the Trinity; the word *Graal* is connected with *grace*, instead of with *agréer*.

However, the romance has been set down as the work of Robert de Boron, and is so indicated in the title of the edition of Paris and Ulrich, nor has any objection been raised against the attribution; it is, therefore, with deference that I would suggest the difficulties in the way of such ascription.

That the work, in the manuscripts, immediately follows the Joseph, constitutes no ground for assumption of common authorship, seeing that such position is adequately accounted for by the consideration that the Merlin, whoever may have been the author, was written for the purpose of continuing the Joseph.

The romance does not profess to be the work of Robert; on the contrary, while the Joseph professes to depend on a history of the Grail, written by Joseph of Arimathæa himself, the Merlin pretends to be founded on the story of a mythical Blaise, a contemporary of Merlin.

The action of the Joseph is placed in the first century; that of the Merlin belongs to the fifth. The writer of the first seems to have had no definite idea of Arthurian story; the author of the second employed the account of Geoffrey of Monmouth.

The conceptions of the first move in the circle of ideas of Christian apocrypha, those of the second belong to secular history; those of the former deal with ecclesiastical symbolism, of the latter with the adventures belonging to the matter of Britain.

The style of the poetic fragment of the Merlin appears to me different from that of the Joseph; the rhythm of the former writer is fluent and melodious, that of the latter harsh and formal; the one contains many pleasing lines, the other no agreeable collocation;



the first occupies less than thirty-five hundred lines, the latter must have extended to a compass three times as great.

For these reasons I regard the Merlin as the work of a new hand, writing presumably not long after the composition of the Joseph, which work he undertook to continue, and made an essential addition to the legend, connecting the holy vessel with Arthurian story by associating it with the Round Table.

#### NOTES.

*Epilogue to the Joseph.* After the end of the story, with the words, "And Joseph remained" (Et Joseph si est demourez), follows an epilogue of about fifty lines (3461-3514). "Messires Roberz de Boron" affirms that those who profess to be able to relate the story must be capable of reciting four things; namely, the adventures of Alein, Petrus, Moyses, and the Rich Fisher; with respect to the latter, it will be necessary to recount where he journeyed, where he halted, and the arrival of "him who ought to go" (the son of Alein, destined to occupy the empty seat). These four parts no man can bring together unless he has heard related the greater history of the Grail (*Dou Graal la plus grant estoire*), which without doubt is veritable. "At the time I treated of it (*je la retreis*), with my lord Gautier, in peace, who was of Mont-Belyal (Monbeliart, in prose version), the great history of the Grail had never been treated by any man who was mortal; but I notify all men, who shall possess this book, that if God gives me life and health, I intend to conjoin these parts, if I am able to write them out (*se en livre les puis trouver*). As I omit a portion, which do not now treat, it will be necessary to relate the fifth part (the Joseph) and forget the four until at more leisure I can return to the subject and deal with them myself, each separately; but if now I leave them, learned men will suppose them lost, and be unable to conjecture with what mystical intent (*en quele senefiance*) I had separated them." Gautier de Montbeliard went to the Holy Land in 1201, and did not return, dying in 1212 (Merlin, ed. by Paris and Ulrich, p. ix. note). Hence the editor supposes that Robert had made a first edition of his poem when companion of this lord, before 1201, and in a second edition, after 1212, added the epilogue. But this is not the only nor most obvious interpretation of the epilogue, which might signify that Robert had originally written a fuller (*plus grant*) history of the Grail, of which in the Joseph he began a briefer and more popular version; and it is not to be denied that the literal sense appears to favor this rendering, and that the epilogue appears intended to pass as belonging to a first, not a second, edition. In this case the forgery would be obvious, a supposition corroborated by the apologetic tone and confused style of the lines. These may have been added by an editor who disapproved of works such as the Merlin circulating as continuations of the Joseph. Concerning the first three parts of the proposed continuation, there is no evidence that such works were ever written, nor is it likely that had they existed the data would have been entirely lost; the Perceval, ascribed to Robert de Boron, relates the history of the son of Alein, but not the wanderings and residence of Hebron, and therefore fails to answer to the sketch of the fourth part; while the Merlin, passing for a direct continuation of the Joseph, has no place in the scheme. Such inconsistency certainly favors the supposition of the unguineness of the epilogue.

*Merlin.* The edition of G. Paris and J. Ulrich, Paris, 1886, is based on the Huth MS.; but the editors have included, between brackets, certain additions, taken from other MSS. considered to furnish a better text.

In one of the sentences of the passage concerning the Grail, these additions make important alterations in the sense. "And Our Lord commanded him to make a table in the name of the Supper (and it was quite square) (*et tot fust carrée*), and a vessel he had (where Jesus and the Apostles ate at the Supper), he set on this table (when he had covered it well) with white cloths (and he covered it wholly) except in front of him." If the bracketed words are to be accepted, the author conceived of the Grail as the dish in which Judas dipped his hand, or the *paropsis*. However, the trait here added to the account of the Joseph, that the sacramental vessel is uncovered in front of the officiating personage, seems obviously to relate to the ceremonial practice of the mass. The writer could hardly have added this trait unless he thought of the Grail as a cup; hence the bracketed phrase appears to me an interpolation. It is also to be noticed that if the full text is to be accepted as representing the Merlin, then the latter could not have been written by Robert; for the description of the table as square (*carrée*), shows that the author borrowed from the prose recast of the Joseph, in which alone this shape is mentioned, and not from the poem (see G. Weidner, *Der Prosaroman von Joseph von Arimathia*, 1024).

*William Wells Newell.*

## RECORD OF AMERICAN FOLK-LORE.

**ALGONKIAN.** *Arapaho.* The part taken by the Arapahos in the ghost-dance excitement is discussed at pp. 953-1023 of Mr. Mooney's detailed study. Texts and explanations of 73 songs and a glossary are given.

*Cheyenne.* The share of the Cheyenne Indians in the ghost-dance religion is treated of by Mr. Mooney at pp. 1023-1042 of his detailed study. Texts and explanations of 19 songs and a glossary are given.

*Delaware and Ottawa.* The Delaware prophet of 1762 and Pontiac are discussed by Mr. Mooney in his elaborate memoir on the "Ghost-Dance Religion" (pp. 661-669).

*Kickapoo.* An excellent account of the Kickapoo prophet Kâna-kûk, who was visited by Catlin in 1831, is given by Mr. Mooney (pp. 692-697). He is regarded as "the direct spiritual successor of Tenskwatawa and the Delaware prophet."

*Menomini.* By far the most important recent contribution to Algonkian ethnology and folk-lore is the article on "The Menomini Indians," by W. J. Hoffman, which occupies pages 3-528 of the "Fourteenth Annual Report [1892-93] of the Bureau of Ethnology" (Washington, 1896). History, tribal government, cult-societies, medicine-men, mythology, folk-tales, mortuary customs, games and dances, pipes and tobacco, architecture, furniture and implements, manufactures, hunting and fishing, bows and arrows, food, canoes, etc., are discussed in detail, and the study concludes with a vocabulary in Menomini-English and English-Menomini. The article is illustrated by 37 plates and 55 figures in the text, including several portraits.

*Shawano.* Mr. Mooney devotes pages 670-691 of his study of the "Ghost-Dance Religion" in the "Fourteenth Annual Report of the Bureau of Ethnology" to the consideration of Tenskwatawa and Tecumtha and other noted Indians of this tribe who took part in the great movement of the beginning of the present century.

**CADDOAN.** The share of the Caddo and associated tribes in the ghost-dance religion is discussed by Mr. Mooney at pages 1092-1103 of his detailed study. Texts and explanations of 15 Caddo songs and a glossary are given.

**IROQUOIAN.** From the "Jour. de la Soc. des Américanistes de Paris" for 1897, Dr. E. T. Hamy reprints "Notes sur un wampum représentant les quatre nations des Hurons" (4 pp. 4to).

**KIOWAN.** The share of the Kiowa and Kiowa Apache in the ghost-dance religion is treated of by Mr. Mooney at pages 1078-

1091 of his detailed study. Texts and explanations of 15 Kiowa songs and a Kiowa glossary are given.

**NORTHWEST COAST.** Of different type and extent than Boas' "Indianische Sagen," which appeared in 1895, is W. S. Phillips' "Totem Tales — Indian Stories Told. Gathered in the Pacific Northwest" (Chicago, 1896). It is, however, a very readable and interesting book. — The paper of Dr. Boas on "The Decorative Art of the Indians of the North Pacific Coast," contributed to the "Bulletin of the American Museum of Natural History" (vol. ix. 1897, pp. 123-176), is full of interesting details and illustrated by 81 figures in the text. Among the facts noted, the decorative art of the Indians of the North Pacific coast has for subjects almost exclusively animals. The process of conventionalizing has not led to the development of geometric designs, for the parts of the body can still be recognized as such. — Dr. E. T. Hamy publishes as a reprint from the "Jour. de la Soc. des Amér. de Paris," for 1897, a "Note sur un masque en pierre des Indiens de la rivière Nass (Colombie britannique)" (4 pp. 4to).

**SHAHAPTIAN.** One of the most interesting sections of Mr. Mooney's study of the "Ghost-Dance Religion" is that which deals with Smohalla, the prophet of the Wánapûm, and the spread of his doctrines among the tribes of the Columbia region (pp. 708-763).

**SIOUAN.** The "Fifteenth Annual Report of the Bureau of Ethnology" (Washington, 1897), contains (pp. 207-244) a posthumous paper by Rev. James Owen Dorsey, on "Siouan Sociology." This article, the MS. of which was the last prepared by the author for publication, is made up of notes on social organization and customs, camping-circles, tribal designations, with list of gentes, of the various tribes of the Siouan stock. The following general statement is of interest: "The state, as existing among the Siouan tribes, may be termed a kinship state, in that the governmental functions are performed by men whose offices are determined by kinship, and in that the rules relating to kinship and reproduction constitute the main body of the recognized law" (p. 213). At the same time "social classes are undifferentiated" (p. 215). — To the same Report Prof. W. J. McGee contributes a preliminary sketch of "The Siouan Indians" (pp. 153-207), prepared as a complement and introduction to Dr. Dorsey's paper on "Siouan Sociology." The topics touched upon are tribal nomenclature, arts, institutions, philosophy and beliefs, organization, history, marriage. The following conclusion is of interest: "Thus the evolution of social organization is from the simple and definite toward the complex and variable; or from the involuntary to the voluntary; or from the

environment-shaped to the environment-shaping; or from the biotic to the demotic." Of marriage Professor McGee writes: "Thus the evolution of marriage, like that of other human institutions, is from the simple and definite to the complex and variable; *i. e.* from approximate or complete monogamy through polygamy to a mixed status of undetermined signification; or from the mechanical to the spontaneous; or from the involuntary to the voluntary; or from the provincial to the cosmopolitan." — The share of the Sioux in the ghost-dance religion and Messiah movement is discussed by Mr. Mooney at pages 816-886, and pages 1057-1078. Texts and explanations of 26 songs and a Sioux glossary are given. — At pages 700-701 a very brief account is given of Páthěskě (Long Nose), a Winnebago seer who appeared in 1853. — In the "Century" for 1897 (pp. 257-263), Miss Alice C. Fletcher continues her studies of "Home Life among the Indians (Records of Personal Experience)."

**TUSAYAN.** In the "American Anthropologist" (vol. x.) for May, 1897 (pp. 129-145), Dr. J. Walter Fewkes has an interesting illustrated paper on the "Morphology of Tusayan Altars." The altars described are the Katcina altar at Cipaulovi, "the smallest of all the Tusayan pueblos, and the poorest in ceremonial paraphernalia;" the Katcina altars at Walpi and Micoñinovi; the Flute altars at Cipaulovi, Walpi, Micoñinovi; and the Antelope altar in the Snake Dance. Dr. Fewkes thinks that "the same evidences of composition which we find in the social organization of the Hopi can also be detected in their ritual." — To the "Fifteenth Annual Report of the Bureau of Ethnology" (Washington, 1897), Dr. J. W. Fewkes contributes an elaborate illustrated account (pp. 246-313) of "Tusayan Katcinas," the results of investigations made in the years 1890-1894. Among the topics discussed are: The sequence of Tusayan celebrations; names of months and corresponding ceremonials; classification and time-determination of ceremonials; elaborate and abbreviated Katcinas; comparative study of Katcina dances in Cibola and Tusayan. The author considers that the *Katcinas* — "the Moki apply the term to supernatural beings impersonated by men wearing masks or by statuettes in imitation of the same" — may be the same as the *kókos* of the Zuñi and (possibly) the *teotls* of the Nahuas. Interesting are the differences noted by Dr. Fewkes between the ceremonials of Tusayan and Zuñi, the two pueblos most aboriginal to-day. — In the "American Anthropologist" (vol. x.) for May, 1897 (pp. 162, 163), Walter Hough writes briefly of the "Music of the Hopi Flute Ceremony." The Hopi are song-makers *par excellence*, and "a cheerful, happy, music-loving people." Of their music Mr. Hough says: "The notation is chro-

matic, not possible to be expressed on any instrument save the violin or the specially constructed flutes which later accompanied the singing. These flutes marred the effect of the voices. They were played in unison on the octave above the voices. In general effect the music is minor, but frequently major motives of great beauty spring out of dead-level monotonous minors. Sometimes a major motive is followed by a minor counterpart of the same. There is much slurring, and an occasional reduplication comes in with great effect." The author further observes: "Some of the motives seemed quite equal to those upon which Handel built his great oratorios." — The Coronado Expedition, 1540-1542, by G. P. Winship, in the "Fourteenth Annual Report [1892-93] of the Bureau of Ethnology" (Washington, 1896), pp. 329-613, contains not a little of interest to the folk-loreist. The paper is accompanied by many plates and a bibliography.

**UTO-AZTECAN.** *Comanche.* The share of the Comanche Indians in the ghost-dance religion is discussed by Mr. Mooney at pages 1043-1047. Texts and explanations of four songs are given.

*Mexican.* An article of doubtful value is that of E. Beauvois on "Traces d'influence Européenne dans les langues, les sciences et l'industrie précolumbienne du Mexique et de l'Amérique centrale," appearing in the "Revue des questions scientifiques" (Paris), vol. xi. 2<sup>e</sup> série (1897), pp. 496-531. — In the Bastian "Festschrift" (Berlin, 1896), Kohlmann discusses "Flöten und Pfeifen aus Alt-Mexiko" (pp. 557-574). — Under the title "Zur Deutung eines altmexikanischen Ornamentmotivs," H. Strebel, in "Globus," vol. lxxi. (pp. 197-201), writes of old Mexican ornamental *motif*. — "Primitive Rope-Making in Mexico" is briefly treated of by W. J. McGee in the "American Anthropologist" for April, 1897 (vol. x. pp. 114-119). — Prof. Frederick Starr, of the University of Chicago, publishes "The Aztecs of Ancient Mexico." Syllabus of a course of six lectures (Chicago, 1896, 8°). — Professor Starr also publishes as Bulletin II. of the Department of Anthropology in the University of Chicago, "The Little Pottery Objects of Lake Chapala, Mexico" (Chicago, 1897, 27 pp. 8°). One explanation of these diminutive terra-cotta vessels, ladles, sinkers, spindle-wheels, figures, etc., suggested by the old schoolmaster at Chapala, is very interesting, viz., that "the god formerly worshipped at Chapala was a little god, a child god, and that the little vessels were offerings to him." — In the "Festschrift für Adolf Bastian (Berlin, 1896)," Dieseldorff discusses (pp. 415-418) the question, "Wer waren die Zolteken?"

*Paiutes.* Tävibo, the prophet who, in 1870, arose among the Paiutes of Nevada, is briefly discussed by Mr. Mooney (pp. 701-704). His son was a "Messiah." A sketch of this Messiah,

Wovoka, is given at pp. 764-776. Pages 1048-1057 also treat of the ghost-dance among the Paiute, Washo, and Pit River tribes. Texts and explanations of nine Paiute songs and a Paiute glossary are given.

## CENTRAL AMERICA.\*

MAYAN. Under the title, "The Missing Authorities on Mayan Antiquities," Dr. D. G. Brinton, in the "American Anthropologist" for June, 1897 (vol. x. pp. 183-190), mentions and briefly describes missing works by Gaspar Antonio (an Indian of noble birth), Brother Alonso Solano (d. 1600), Father Antonio de Ciudad Real (d. 1677), Brother Andres de Avendaño, Domingo Vico (d. 1555), Brother Tomas Castelar, Brother Salvador Cipriano, Brother Esteban Aviles, Brother Rodrigo Betancur de Jesus, — studies and descriptions which would, if discovered, throw no little light upon the religion and civilization of the Mayan peoples of Yucatan, Guatemala, and Chiapas. — The same journal for May, 1897, contains (pp. 146-162) an article by Lewis W. Gunckel, on "The Direction in which Mayan Inscriptions should be Read." After discussing the various methods hitherto proposed, the author concludes that the proper interpretation is "by double columns where it can be done, as in tablets or assemblages of characters, when in horizontal lines from the left to the right, and in vertical lines from the top to the bottom. Where the horizontal and vertical lines form a right angle, as at the left-hand side of the central figures of the Palenque tablet of the 'Cross,' it should be read from the left-hand side to the right, then down the vertical line to the bottom." — To "Nature" (London), for July 8, 1897 (vol. 56, no. 1445), A. P. Maudslay contributes (pp. 224-226) a lengthy, illustrated review of Goodman's palæographic appendix to his "Biologia Centrali-Americana" — under the title, "Archaic Maya Inscriptions." — In the "American Antiquarian" for September, 1896 (vol. xviii. pp. 259-268), Dr. D. G. Brinton writes of "The Battle and the Ruins of Cintla" — the first conflict on American soil in which horses were used. From linguistic evidence the author concludes that "the native tribe which took part in this combat belonged to the Mayan stock." — The same author publishes "Maria Candelaria. An Historic Drama from American Aboriginal Life" (Philadelphia, 1897, xxiv. 98 pp.). The drama is based upon the part taken by a Tzentel girl, Maria Candelaria, — the American Joan of Arc, — in the Indian revolt of 1712, and the Introduction contains many interesting historical and ethnological notes.

## SOUTH AMERICA.

**ARAUCANIAN.** The second part of the seventh number (appearing in the "Anales de la Universidad de Chile," tomo xciv. 1897, pp. 221-273) of Dr. Rodolfo Lenz' "Estudios Americanos," is devoted to "Cuentos araucanos referidos por el indio Calvun. Cuentos míticos," in the Pehuenche dialect. The Indian text with Spanish translation of seven mythic tales—"The Dead Man's Bride;" "Old Latrapai;" "The Wagers;" "The two little Dogs;" "The Transformations;" "The Daughter of the Cherruve [a fabulous monster=European dragon];" "The Son of the Bear"—is given and occasional explanatory notes appended. The second tale alone can lay claim to an undoubted ante-European origin, the rest—the first has the familiar *fond* seen in Bürger's "Lenore," while others recall the dragon-stories and the "Arabian Nights"—have traces of European influence about them in many places. American origin is not, however, to be entirely gainsaid even for those in their ultimate derivation, though often the aboriginal myth-content is quite insignificant.

**ARGENTINE.** The brief paper of J. B. Ambrosetti, "Die Entdeckung megalithischer Denkmale im Thale Tafi (Provinz Tucumán der Argentinischen Republik," which appears in "Globus" (vol. lxxi.), pp. 165-169, is of great ethnologic interest.

**BOLIVIA.** In "Globus" (vol. lxxi.), C. Nusser-Asport has some general remarks on the Tobas, Chiriguanos, Matacos, and Sirionos—Indian tribes of eastern Bolivia (pp. 160-162).

**BOTOCUDO.** To the Bastian "Festschrift" (Berlin, 1896), Dr. P. Ehrenrich contributes "Ein Beitrag zur Charakteristik der botokudischen Sprache" (pp. 605-630).

**GUIANA.** In the "Intern. Arch. f. Ethnographie," Bd. x. (1897), S. 118-119, L. C. van Panhuys publishes a note on "Färben des Körpers der Eingebornen Central Amerikas," treating of the use of *Kûsûiwë* (roucou) by the Caraïbs and Arowaks of Dutch Guiana.

**PERU.** In the "Journal of the Anthropological Institute" (London), for May, 1897 (vol. xxvi. pp. 434, 435), is a brief account of a vase from the Peruvian regions, on which is figured a throwing-stick.

## GENERAL.

**COMMERCE.** Of general interest is Ch. Letourneau's volume, "L'Évolution du Commerce" (Paris, 1897, 8°).

**FOOD.** "The Use of Maize by Wisconsin Indians" is the title of a valuable paper by G. P. Stickney, in No. 13 (pp. 63-87) of the "Parkman Club Publications" (Milwaukee, 1897).

**LAW.** Under the title "Die Rechte der Urvölker Nordamerikas



nördlich von Mexiko," Dr. J. Kohler publishes in the "Ztschr. f. vergl. Rechtswissenschaft," for 1896, a study of the jurisprudence of the North American Indians.

**PICTOGRAPHY.** In the "Catholic University Bulletin" (Washington), vol. iii. (1897), W. M. Hoffmann writes (pp. 161-170) "On Native American Pictography."

**RELIGION.** By far the most valuable contribution of recent years to the history of native religions is James Mooney's "The Ghost-Dance Religion and the Sioux Outbreak of 1890," which forms part II. (pp. 641-1136) of the "Fourteenth Annual Report of the Bureau of Ethnology, 1892-93 (Washington, 1896)." Historical data, original documents, texts of prayers and songs, vocabularies, interpretative observations altogether make up a most remarkable volume of profound interest and priceless worth to the student of the human mind. The article is illustrated by 38 plates (including maps), and 49 figures (including several portraits), and concludes with an extensive bibliography of the subject.

**SLAVERY.** To the "Proc. Canad. Inst." (Toronto), n. s. vol. i. (1897), J. C. Hamilton contributes (pp. 19-20), an article on "The Panis: an Historical Outline of Canadian Indian Slavery in the Eighteenth Century." The author, on the authority of Horatio Hale, makes *pani* and *pawnee* one and the same word, but its very early occurrence in the French-Canadian records justifies a little hesitation in accepting this view.

**ZOÖCULTURE.** In the "American Anthropologist" for July, 1897 (vol. x. pp. 215-230), Prof. W. J. McGee treats of "The Beginning of Zoöculture," with special reference to the Papago Indians of Arizona and Sonora. The relations between white men and animals, between Indians and animals, the influence of environment, are discussed, and the following stages established: Toleration, domestication, artificialization. The author concludes that, like agriculture, zoöculture is "an art of the desert, a child of sun and sand."

A. F. C.

## FOLK-LORE SCRAP-BOOK.

The "Southern Workman and Hampton School Record," June, 1897, furnishes two ghost stories from Virginia, observing that they are somewhat unusual in their manner of ending.

"1. There were two slaves who used to pass an old barn at night when they went to visit their wives on a neighboring plantation. The barn seemed to be unused, except that whenever they passed it they saw a young heifer standing outside of it. This heifer, which was apparently a yearling, did not seem to grow any larger as the weeks went by, but it was nice and fat. At last Gibbie, one of the men, made up his mind that, if the yearling was not taken by the time they passed the barn again, they would kill her and take the meat home. The next time they went by, there stood the heifer, and Gibbie went up to her and took her by the horns, calling to his chum to help him. The heifer pulled and twisted, so Gibbie jumped up on her back and tried to hold her. Yearling got jumping and jumped up off of the ground. 'Hold her, Gibbie!' shouted his chum. 'I got her,' answered Gibbie, and held on. The heifer went on up until she got as high as the roof of the barn. 'Hold her, Gibbie!' called out the man below. 'I got her,' answered Gibbie. The heifer kept on going up until she was nearly out of sight. 'Hold her, Gibbie!' shouted the other man, as Gibbie sailed off into the clouds. 'I got her, she got me, one!' called Gibbie, as he disappeared entirely from view. That was the last that was ever seen or heard of Gibbie or the heifer.

"2. Before railroads were built in Virginia, goods were carried from one inland town to another on wagons. There were a great many men who did this kind of work from one end of the year to the other. One of them, 'Uncle Jeter,' tells the following story:—

"A number of wagons were travelling together one afternoon in December. It was extremely cold, and about the middle of the afternoon began to snow. They soon came to an abandoned settlement by the roadside, and decided it would be a good place to camp out of the storm, as there were stalls for their horses and an old dwelling-house in which they themselves, could stay. When they had nearly finished unhooking their horses a man came along and said that he was the owner of the place, and that the men were welcome to stay there as long as they wanted to, but that the house was haunted, and not a single person had stayed in it alive for twenty-five years. On hearing this the men immediately moved their camp to a body of woods about one half mile farther up the road. One of them, whose name was Tabb, and who was braver than the rest, said that he was not afraid of haunts, and that he did not mean to take himself and horses into the woods to perish in the snow, but that he'd stay where he was.

"So Tabb stayed in the house. He built a big fire, cooked and ate his supper, and rested well through the night without being disturbed. About daybreak he awoke and said: 'What fools those other fellows are to have stayed in the woods when they might have stayed in here, and have been as

warm as I am!' Just as he had finished speaking he looked up to the ceiling, and there was a large man dressed in white clothes just stretched out under the ceiling and sticking up to it. Before he could get from under the man, the man fell right down upon him, and then commenced a great tussle between Tabb and the man. They made so much noise that the men in the woods heard it and ran to see what was going on. When they looked in at the window and saw the struggle, first Tabb was on top and then the other man. One of them cried, 'Hold him, Tabb, hold him!' 'You can bet your soul I got him!' said Tabb. Soon the man got Tabb out of the window. 'Hold him, Tabb, hold him!' one of the men shouted. 'You can bet your life I got him,' came from Tabb. Soon the man got Tabb upon the roof of the house. 'Hold him, Tabb, hold him,' said one of the men. 'You can bet your boots I got him!' answered Tabb. Finally the man got Tabb up off the roof into the air. 'Hold him, Tabb, hold him!' shouted one of the men. 'I got him and he got me, too!' said Tabb. The man, which was a ghost, carried Tabb straight up into the air until they were both out of sight. Nothing was ever seen of him again."

## NOTES AND QUERIES.

NEGRO CONJURING AND TRICKING. — The readers of the Journal are no doubt familiar with many of the superstitions and beliefs of the negro race in regard to "conjuring" and "tricking." These beliefs were brought here from Africa by the first comers and continue in full force to this day, notwithstanding the negro is a freeman and living amongst the white people of the United States of America, who are probably as practical as any human beings on earth. They firmly believe that certain ones amongst them are able to conjure or trick those they have a grudge against, and when one is supposed to possess this ability he is called a "conjure doctor," and is looked up to by the others with the profoundest awe and dread. The conjure doctor's word is law, and he can generally live without working, as he frightens his companions into contributing freely to his support.

There are various ways in which tricking is supposed to be done, and "down at the spring" is the most popular place for such work. The conjure doctor will *will* harm to come to the negro he wants to trick, go to the spring and put something in it that "will never run out," and as long as the tricked one drinks from that spring he is believed to be slowly but surely poisoned to death. Another method is to sprinkle meal or flour in the several paths leading to the cabin occupied by the family or person to be tricked, and when the victim sees the white powder he at once knows that some one has a spite against him, and believes if he fails to vacate his premises in seven days he will die; and as the negroes are often shiftless creatures, and have little or nothing to move, they will get out in less than twenty-four hours, and will never, under any pretext, venture to return.

One of the most effective ways in which conjuring is supposed to be done is to take a bunch of hair or wool, a rabbit's paw, and a chicken gizzard, tie them up in a cotton rag and fasten the bundle to some implement which the man to be injured is in the habit of using. As soon as he catches sight of it, all of his spirit leaves him, his eyes nearly bulge out of their sockets, and a cold sweat breaks out all over him. Sometimes the trick or spell will last him so long that he will grow weak and fall away to a mere shadow; of course he is then utterly unfit for work, and unless he is removed from the scene of his troubles, and his mind freed from the belief that he is conjured, he will soon die of pure fright.

A case of conjuring is in progress near my home now, and I will give the main facts in order to show that the superstition, or whatever it should be called, is as strong in the darkey now as it ever was.

I live on a big Virginian plantation, and some five or six negro families have their cabins near the big house, numbering in all, including pickaninnies, about thirty-five people. At the beginning of this year, a likely young gingerbread darkey was hired to wait about the house and drive the carriage. He is about twenty-five years of age, strong, active, and sensible, and, thinking intelligently and originally, altogether an usually fine specimen and an all-round handy fellow. All during the year we have congratulated ourselves on having such a good servant, as they are rare in this part of the country.

Tom is the boy's name, and as soon as he became domesticated in his new home he begun to pay attention to one of the dusky lassies on the place. Susan was much pleased at the notice, was always lively and in a good humor, and on Sundays and church-nights she dressed in her best, in order to complete her conquest of Tom's affections. But suddenly, for some reason, Tom cooled off and began to cast sheep's eyes at another girl. Susan lost her high spirits and became gloomy and dejected; she scarcely ever left her mother's cabin, and seemed heart-broken. But Tom continued as bright and lively as ever, and progressed as well with his second choice as with his first.

Presently, however, a change came over him also, and he complained of being sick and having "a misery." Tom had been taking his meals in the kitchen where Susan's mother is cook, and we supposed he feared the old cook would trick him, as he requested his mistress to give him rations; this she did, and he began to take his meals with one of his married friends on the place. One morning, about a month ago, Tom did not come to his work at the usual time, and later in the day he sent word by another negro that he was sick and had gone to see a doctor; he returned in a day or two, but looked thin and badly, and he soon said that the place did not agree with him and he would go off for a change and try to get better.

He was off for ten days, and about a week ago he returned, looking much better, and he said he was now all right. While he was away the last time, we were told that Tom believed that Susan had tricked him, and that he would never get well unless he went a long way off; but seeing him looking so much better, we hoped he would get over his scare and

settle down to work. But he soon seemed downcast and drooping again, and two days ago he came to his mistress and told her he would have to leave, that he had no health here, and could never have any, as "somebody had given him some nasty pizen stuff that made him sick." He left last night and has not returned; but his sister came this morning and confirmed what we had heard, that Tom believed Susan had tricked him, and that he would never be well again; she also said that they worked with him all last night, that he was ill and nervous and could not hold himself still. The fact is that the poor fellow is scared nearly to death, and unless he can be "unconjured" he will probably go into a decline and soon die. The foregoing are actual facts that have occurred before me in the time mentioned.

An old negro was here the other day to see the "marster" about his son, whom he said had been tricked. He was told that there is no such thing as tricking, but the old fellow replied, looking around him fearfully:

"Lord, Marse John, you don't know; dey can't trick you 'cause you's white folks and don't believe in it, but de ole conjure doctor kin kill us poor niggers."

And so it is. Poor Tom! We are sorry to lose him, but if he cannot be cured soon, he will probably be gathered to his fathers in a short time, a victim of a relic of barbarism and the dark ages. Can any one "minister to a mind diseased"?

*Julien A. Hall.*

MOROTOCK, VA., December 3, 1896.

LAPSE OF TIME IN FAIRY-LAND. — In No. XXXII. (vol. ix. p. 12) is a reference to some aboriginal American ideas of another world, connected with the lapse of time. Dr. Boas found tales of this nature on the Pacific coast, where a day with supernatural beings represents an actual year. This period corresponds with that assigned near the Atlantic coast nearly three centuries ago, in the Jesuit Relation of 1636. It is the only distinct early instance of the kind which I recall, unless another to be mentioned should be considered of the same nature. This is the story:—

"Behold the wonderful journey of a Nipisiriniery which has been related to me by a Montagnés. This man, having gone very far, at last arrived at the cabin or house of God, as he names him who gives to eat. He found him alone, but his daughter unexpectedly came soon after. He had but this daughter, and yet one knows not how he had her, because he had no wife. All sorts of animals came around him; he touched them, handled them as he wished without their flying from him; he also did them no harm, for as he ate nothing, he killed them not. Nevertheless he asked this new guest what he desired to eat; and having learned that he would willingly eat a beaver, he caught one without trouble, and made him eat it. Then he asked him when he wished to go. 'In two nights,' he replied. 'Well,' said he, 'you shall be two nights with me.' These two nights were two years; for that which we call one year is but one day or one night in the reckoning of him who provides food, and one is so content with him that two winters or two years seem only two nights. When he had returned into his own land he was astonished at the tarry he had made."

The other case is the reverse of this, and the lapse of time is not real. In 1646 the Hurons reported that a woman died and went to the white man's heaven, which was full of tormenting flames for all Indians who had been lured there, the French treating them as prisoners of war. After suffering there an entire day, which seemed to her longer than our years, at night she was awakened by one who pitied her and broke her bonds. Before returning to the earth she was shown the happy abode of those Hurons who clung to the religion of their fathers.

*W. M. Beauchamp.*

THE FEAST OF LANTERNS AND THE FEAST OF THE STAR WEAVER IN JAPAN. — The last number of the *Journal of American Folk-Lore* (vol. x. pp. 106-7) contains an article on certain customs in connection with All Souls' Day in Mexico, which has suggested to me certain comparisons with the observance in Japan of a feast which might also be termed All Souls' Day, as it is the time when the spirits of the dead return to their families on earth. It is called, however, the Bommatsuri or Feast of Lanterns, and occurs on the 13th, 14th, and 15th days of the 7th month, old calendar. Though I have lived in Japan several years, this summer for the first time I came into contact with the keeping of the feast, and made some inquiries into it. It is universally observed with some variations of custom in different provinces, but is alike in the main points. I will attempt to give only an outline of the way it is observed in this part of the Kishin province, prefaced by a few explanations concerning the Hotoke, or spirits of the dead.

When any one dies, a new or posthumous name is chosen, which the priest of the family temple writes upon a thin strip of white pine, which is placed in the house of the deceased on the ancestral shelf. The first tombstone is but a pine post, and when this is changed for the permanent stone, the pine strip is changed for a small wooden tablet, lacquered black, and the name is written in gold letters. For a man and wife there is but one tablet, the name of the surviving one being written in red until his or her death, when it is erased and the posthumous name written in gold. If the family is ancient and the tablets of deceased ancestors become very numerous, a larger tablet is made, in which all the names are written. These tablets and the tombstones are also both called Hotoke. The ancestral worship is observed before the tablets at home and at the family temple at certain anniversaries of the deaths and at the Bommatsuri.

When the time for the feast draws near, the tablets and shelf are washed clean, a banana or plantain leaf is spread upon the shelf, and branches of leaves, especially the white bush clover, decorate the ends. If there has been a recent death, the family secure by buying or borrowing as many and as beautiful lanterns as they can, and hang them in the room of the ancestral shelf and in the garden. In one house we saw thirty or forty, some very ornamental. In one town of the province these lanterns are of special shapes made only for the occasion. Here they are ordinary shapes and kinds as a rule. In some places one lantern hangs in every house, in others none are used except where there is the display for the late death.

On the evening of the 13th small fires are built in the streets before each house, to light the spirits on their way, and to welcome them. Where there has been a recent death, there may be a number of these fires; but usually the light takes the form of a row of tapers stuck on reeds, which are thrust into the ground.

During the three days special food is prepared, no flesh being used, as spirits do not eat flesh. The food placed before the tablets for the spirits is afterward given to beggars, and a portion is sometimes sent to the temple, where it falls to the priests to eat. Special prayers for the dead are offered at the temple, also the priests go from house to house, stopping to offer prayers where it is asked, and in return receiving offerings for the temple. There is special merit in offerings made at this time, or in prayers or pilgrimages. There is a saying here, that a pilgrimage made to the shrine of Kōbo (the famous priest Kōbo Daishi, I suppose) before one sleeps after bidding farewell to the departing spirits on the night of the 15th, is worth 8,000 visits at other times. There is much chanting of prayers and beating of gongs, but there is also a holiday feeling and much burning of fireworks.

On the night of the 15th the fires again burn to light the spirits on their return journey, and in the middle of the night the surviving relatives speed the departing dead on their way, in some places by burning the decorating branches and the lanterns, in this province by floating them away on the river or sea. Borrowed lanterns are of course returned.

Another feast concerning which I have never seen anything in print, and of which I happened to hear for the first time this summer, is the Feast of the Weaver or star Vega, celebrated on the 7th day of the 7th month. The Japanese call the star Tanabata San or Orihime or Shokujo, all meaning Weaving Princess. On this night, two celestial beings are said to come from this star over the Milky Way to visit man. The observance seems to have for its purpose the inculcating of the spirit of Industry in the children, and may be said to be a joint festival for the boys and girls, who have their separate feasts earlier in the year, the girls having the Feast of Dolls on the 3d day of the 3d month, the boys having the Feast of Flags on the 5th day of the 5th month.

In preparing for this festival, a bamboo plant is brought into the house, and a picture of the two celestials is hung upon it, the Prince represented as a farmer leading a cow, the Princess as a housewife with a loom. As farming and weaving were among man's first industries, this feast would seem to have an ancient origin. The boys and girls also write copies of famous poems, and hang them on the bamboo. They must rise early in the morning before Tanabata San comes, and go out and gather the dew from the taro, a plant whose large leaves collect great globules of dew. Then they must wash their ink-stone very clean, and, rubbing the cake of ink in the dew, make the writing fluid with which they copy the poems. If they do this, they will become skilful penmen.

Summer fruits are brought in to represent the results of man's industry, and with two halves of a fruit of the egg-plant, some white, round chop-

sticks, and colored silk threads, a toy loom is made to show what is the woman's part of the home work. Leaves of the mulberry tree are also brought in, five of the round leaves to represent man, five of the triangular to represent woman.

The heavenly visitors remain one night, and the next night the children take the tree and its ornaments, with the fruits and toys, and float them away on the water after the returning spirits.

*Agnes Morgan.*

ŌSAKA, JAPAN.

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## LOCAL MEETINGS AND OTHER NOTICES.

ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY. — As already announced, the Annual Meeting for the present year will be held at Baltimore, Md., December 28.

FOLK-LORE AT THE MEETING OF THE A. A. A. S., DETROIT, AUGUST 10. — In arranging the preliminary programme for the Detroit meeting of the American Association for the Advancement of Science, it was planned to assign the first day of the meeting of the section of anthropology to folk-lore, and some provision was made for the formal participation of the American Folk-Lore Society during this day. Unfortunately circumstances prevented the attendance of leading officers of this Society; but nevertheless the afternoon session of the section on August 10 was devoted to folk-lore.

The first paper was a highly suggestive and significant communication from Madame Zelia Nuttall, on "The Superstitions, Beliefs, and Practices of the Ancient Mexicans," which will be published in full in this Journal. The paper received favorable comment from various students, notably Dr. Hrdlicka, who called attention to the many similarities between the customs of ancient Mexico, as described by the early chroniclers, and customs still prevailing among the lower classes of other parts of the world, notably central Europe.

The second paper, entitled "The Study of Ceremony," was presented in person by the highly esteemed ex-President of the American Folk-Lore Society, Dr. Washington Matthews. This communication also will be printed in full in this Journal. The essay received notable attention, and was freely discussed; afterward the section took action on Dr. Matthews's suggestion that a committee be appointed to consider the expediency of applying a specific name to the study of ceremony, and also to select a suitable term; and Reverend Stephen D. Peet, Miss Alice Fletcher, and Mr. Frank Hamilton Cushing were appointed to coöperate with Dr. Matthews as such committee.

The next communication was entitled "Koreshanity: A Latter-Day Cult," by Anita Newcomb McGee, M. D. This cult or religious system was originated about a dozen years ago by Dr. Cyrus R. Teed, whose followers call him Koresh, from the Hebrew form of his pre-name. It



comprises a highly elaborate cosmogony, as well as a distinctive theological system and a communistic theory of social organization. The revolutionary character of the cosmogony is indicated by the teaching with respect to the form of the cosmos, which is that the earth is a hollow shell of some 8,000 miles in internal diameter, within which sun, stars, planets, satellites, etc., are confined. The cult now numbers about 1,500 adherents, including some 300 who have subscribed to the communistic central organization headquartered in Chicago, with a branch colony on the gulf coast of Florida. The paper was discussed by Professor Morse, Professor Witmer, and others.

Reverend Stephen D. Peet followed with a "Comparison of Cherokee and European Symbolism," in which he drew special attention to coincidences between the symbols of the aboriginal tribes of the Atlantic coast and those of the peoples of western Europe. Some of the common symbols are the wheel or disk; others appear in the form of earthworks, stone circles, etc. So also similarities are found in the myths, *e. g.* Algonquian myths suggesting the story of Jack and the Bean-Stalk, etc.

The next communication was by Reverend R. J. Floody, on the "Origin of the Week and Holy Day among Primitive Peoples." Pointing out that the weekly division of time and the observations of a sacred seventh day are found on all the continents and among nearly all peoples, the author proceeded to discuss the origin of these customs, which he ascribed to moon-worship. Assuming that moon-worship took precedence of sun-worship, he pointed out that a phase or quarter of the moon lasted practically seven days, and that the new moon, the waxing half moon, the full moon, and the waning half moon were especially worshipped until the new-phase day became a day of worship or holy day. Testimony was produced indicating that the seven-day week and the Sabbath were recognized in Babylonia as early as about B. C. 8000, in Egypt about B. C. 4000, in China about B. C. 4000, and in India, Greece, Rome, Arabia, Persia, Phœnicia, Siam, Burmah, and Peru, as well as among many other peoples at various dates; and in most cases indications were found that the week and Sabbath were independently derived from the moon. The paper was taken from a forthcoming book by the author, entitled "Scientific Basis of Sabbath and Sunday."

The remaining paper allotted for the afternoon ("Micmac Mortuary Customs," by Stansbury Hagar) was withdrawn by the author.

Anita Newcomb McGee, M. D., Secretary.

FOLK-LORE AT THE MEETING OF THE BRITISH ASSOCIATION AT TORONTO, AUGUST 18-25. The folk-lore papers read were as follows:—

1. MISS ALICE C. FLETCHER. The Scalp-Lock: A Study of Omaha Ritual.
2. MISS ALICE C. FLETCHER. The Import of Totem among the Omaha.
3. C. H. HILL-TOUT. Squaktkquacht, or the "Benign-faced," *Oannes* of the Ntlakapamuq, British Columbia.
4. R. N. WILSON. The Blackfoot Legend of Scar-Face.

5. R. N. WILSON. Blackfoot Sun-Offerings.
6. STANSBURY HAGAR. Star Lore of the Micmacs of Nova Scotia.
7. A. F. CHAMBERLAIN. Kootenay Indian Drawings.
8. J. W. MACKAY. A Rock Inscription on Great Central Lake, Vancouver Island.
9. REV. JOHN MACLEAN. Blackfoot Womanhood.
10. E. S. HARTLAND. On the Hut-Burial of the American Aborigines.
11. PROF. A. C. HADDON. The Evolution of the Cart and Irish Car.
12. PROF. DEAN C. WORCESTER. The Mangyans and Tagbannas of the Philippine Islands.
13. F. T. ELWORTHY. Some Old World Harvest Customs.

The papers were mostly of a high order and of exceptional interest, and the discussions arising were participated in by Canadian, American, and British folk-lorists. The presence of Dr. W. J. McGee, Prof. F. W. Putnam, Prof. E. S. Morse, F. T. Elworthy, E. S. Hartland, A. C. Hadden, and other representative folk-lorists added much to the enjoyment of the meetings, which were exceedingly well-attended.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

THE GHOST-DANCE RELIGION, by JAMES MOONEY. Extract from the Fourteenth Annual Report of the Bureau of Ethnology. Washington, 1896. Pp. 658-1136.

This is a work of value alike to the ethnologist, the folk-lorist, the historian, and the psychologist. It is chiefly devoted to that remarkable religious frenzy, that "messiah craze" which appeared among our wilder Indian tribes in the years 1889 and 1890, which caused such alarm to settlers in some of our western States and Territories during those years, and which culminated in the woeful butchery of Wounded Knee Creek on the 29th of December, 1890. Much has been written about the Ghost-dance, but nothing so complete as this work. It was fitting that this religious excitement should be well studied, and it is fortunate that the task has fallen to the careful hands of Mr. Mooney.

The book, which contains nearly 500 large quarto pages, is not taken up altogether with a description of the Ghost-dance. The author discusses the origin and nature of similar religious movements among the Aryan and Semitic races, as well as among our Indians, at various times previous to the inauguration of the present Ghost-dance by the Paiute prophet Wovoka. He goes very extensively into the subject. He shows that the Ghost-dance Religion is founded on a universal idea as old as humanity, — regret at decay in men and nations; a yearning for old-time friends and conditions. He considers that the extravagances of the Ghost-dance are simply Indian manifestations of a spiritual frenzy common

to all religions in their early stages, and that the doctrine of dream inspiration is at the bottom of every recognized system. "The Indian messiah religion is the inspiration of a dream. Its ritual is the dance, the ecstasy, and the trance. Its priests are hypnotics and cataleptics. All these have formed a part of every great religious development of which we have knowledge from the beginning of history" (p. 928).

His sketch of the famous Sioux outbreak of 1890 is the most complete we have seen; all the important events which led to the final struggle are carefully described, and the account of the last bloody hour, with its sad results, is told in powerful and pathetic, but restrained language. When we have finished this chapter, we cannot but feel that the many centuries of Aryan civilization have laid but a thin varnish of respectability over a white-skinned savage, as wild as any savage on earth.

The author describes carefully the ceremonial forms of the Ghost-dance as it existed among many tribes, and the methods by which hypnotism was produced. Much of this description is from the author's personal observation.

Not the least important part of the work is the collection of Ghost-dance songs, 161 in number, gathered among eight different tribes, viz., Arapaho, Cheyenne, Comanche, Paiute, Sioux, Kiowa, and Caddo. Texts, translations, and explanations of these songs are given and, in many cases, the music is furnished. Of course in collecting the songs in so many different languages, most of which have never been subjected to scientific study, it was not possible for one man, in the short space of three years, pressed with other work, to prepare exact texts and close analytical translations, and the author disclaims all pretensions to such exactness (p. 654); but this detracts little from the value of his collection. The themes of the songs are, as a rule, simple; the translations are probably as accurate as free translations need be; and, at all events, the songs are now on record, where the student of the future may make a more careful study of them.

The illustrations, 87 in number, including plates and figures, are all of scientific value, and assist in the understanding of the text. None are mere imaginary embellishments.

We are glad that this reprint appears in a good cloth cover, with the name of the author on the back. This is, we believe, a new departure in the publications of the Bureau of Ethnology; but it is one that cannot fail to encourage scholars to contribute to the reports of the Bureau.

It is customary for a reviewer, before concluding his review, to find some fault with the book, if for no other purpose than to show his own superior knowledge. We have read this ponderous tome through, with care, in the hope that we might find some noteworthy blemish; but we are forced to admit that we have failed in our praiseworthy quest.

*Washington Matthews.*

LÉGENDES PÉRUVIENNES, par F. DUINE. Tours, 1896. Alfred Mame et Fils. Pp. 106.

This little book contains eleven tales of the modern Peruvians presented in the form of children's stories. The author obtained them from one of his pupils, a young Peruvian who delighted to talk of his distant home, "where the sky is always blue and the colds of winter are unknown." Generally novel and interesting in conception, and pervaded with humor sometimes suggestive of Tartarin, the legends, however, possess but slight value for the student of folk-lore and mythology, because the few traces of native concepts are mixed with incidents of the most modern type, often with pious tales in which, for example, Satan tortures the unbeliever with truly Spanish energy. The critic is confident that many students will agree with him in wishing, firstly, that the adjective "modern" might be added to the title of such works to distinguish them from studies of the native mythology; secondly, that some author would collect for us some portion of that mass of purely native Peruvian tradition which undoubtedly still exists and of which we know so little.

The European element in these tales is represented by such familiar friends as the crafty dwarf and the seven league boots. Native influence appears in the "fables" of the Cucaracha and the Bull and the Fox, and at points in the other legends. In that of the Wicked Sister there is seemingly a reminiscence of the curious and ancient water sacrifice of Inca times.

*Stansbury Hagar.*

THE DAUGHTER OF ALOUETTE. By MARY ALICIA OWEN. London: Methuen & Co. 1896. Pp. 344.

In this book, Miss Owen has undertaken to give, in novel form, a picture of the society, curiously mingled from many types, of isolated districts in the region of western Missouri. In the sixteenth chapter is described a ceremony, if we understand, among Pottawotamies, of the carrying out of the ghost. The spirit cannot depart to its final resting-place until this rite has been duly performed; in the case narrated, the mother has chosen to delay the performance, in her unwillingness to be separated from the spirit of her son. In place of the lost child, a son is adopted, who acts as conveyer of the ghost, and impersonates the latter; a horse is equipped with new bridle and saddle, a new bowl and plate are prepared, and ghost-food provided; after the funeral feast, and when the sun is declining, the mother, with lamentation, flings herself on the bosom of the adopted one; a song is chanted, the signal for departure, and the rider speeds toward the west, followed by companions who desire to act as escort; during the night the warriors return, presents are distributed, fires relighted, the scalp-dance finished, and the mourning brought to an end. Courtship is effected by casting a flash from a mussel-shell of water on the face of the girl chosen. The book abounds in descriptions exhibiting local color, and which will be of value as memorials. For an example may be cited an account of the passage of an Indian company that has broken camp after plum-gathering:

"With much shouting and commotion, a band of young braves, gay as paint, feathers, beads, and buckskin could make them, urged their ponies into the water with an ostentatious air of taking whatever risk there might be in testing its depth. After them sedately jogged the older men, naked or half-naked as suited their comfort or convenience. Behind these splashed an unregulated, undignified company that was a herd or a mob, as one noticed the ponies or their riders. There seemed an endless number of frowsy little steeds, carrying frivolous, giggling young squaws in ventilated petticoats of bark or buckskin fringe, with bare backs, and bosoms veiled with countless strands of beads; carrying anxious and vociferous mothers and grandmothers, draped in any rag the girls disdained; carrying panniers of babies, panniers of puppies, tent poles, tents, children, baskets of plums, bundles of clothes and utensils, anything, everything, that a camp could need or be encumbered with. Behind the unkempt, conceited ponies swam the dogs, excitedly barking their loudest to swell the clamor of the children, who had pressed them into service as beasts of burden, and were yelling lustily as pack after pack of juvenile belongings was submerged."

W. W. N.

APLECH DE RONDAYES MALLORQUINES d'en Jordi des Reco. ANTONI M. A. ALCOVER pre. Palma: ed. J. J. B. Palou. Vol. i. 1896. Pp. xvi, 302. Vol. ii. 1897. Pp. 319.

This important and interesting collection of Majorcan folk-tales includes about forty tales, given in dialect, according to the narration of a particular narrator, and obtained from a single district. The stories are thoroughly popular, and their fulness and vivacity indicate the abundance of the material; but we are told that in Marjorca, also, these narratives are dying out. The stories belong to the category of *Märchen*, and of course are for the most part variants of those belonging to the European stock. As an example may be noted a version of the familiar history of the suitor who is obliged to show his fitness by certain tests, in the accomplishment of which he is assisted by his mistress, with whom he afterwards escapes, and is pursued by his demonic host; the title is *Es castell d'irás y no tornarás*, "The castle of thou shalt go and not return." The stories are often closed with the formula: "And if they are not dead they are living still," to which is sometimes appended a pious wish for the reunion in heaven of the reciter and the hearers. That a similar view in regard to the connection of folklore and piety is entertained by the collector may be inferred from his dedication: "To the honor and glory of Our Lord Jesus Christ and his mother, the most pure and holy virgin Mary, of the saints of Majorca, the glorious martyr the blessed Ramon Lull, the glorious virgin the blessed Catalina Tomás, and the glorious confessor saint Alonso Rodriguez." The book will make a valuable and necessary addition to libraries which undertake to bring together the most important collection of Romance folklore.

W. W. N.

MARIA CANDELARIA. An historic drama from American aboriginal life.  
By DANIEL G. BRINTON, M. D. Philadelphia: D. McKay. 1897. Pp. xxix, 98.

Dr. Brinton has made the revolt of the Tzentsals, in Chiápa (southeastern Mexico), in 1712, the subject of a drama in verse, arranged in three acts. The native secret society of the Nagualists, considered to be a survival of the priestly caste, blending the old Pagan rites with modern Christian superstitions, is said still to continue among the Indians of Mexico and Central America. The meetings of the initiates were held at night, often in caves or temples containing dolls of the ancient gods and paraphernalia of worship. The rites, in which Christian ideas were mingled with pagan, are imaginatively reconstructed in the poem. The account of the rebellion against Spanish authority given in the work of Vicente Pineda ("*Historia de las sublevaciones indígenas en Chiápas*," Chiápas, 1888) is affirmed to be based in a measure on extant oral tradition. The heroine of this disturbance was an Indian girl, named Maria Candelaria, who in the spring of the year named received a revelation from the Virgin, commanding her to erect a chapel in the village of Cancuc, in which she and her uncle were to conduct the worship. The building having been erected, she took the name of Maria Angel de la Virgen, while her uncle, Sebastian Gomez under the surname of de la Gloria, performed the rites; oracles were given by Maria, while in an ecstatic state, from behind a screen in the rear of the altar. After the forcible suppression of the heretical movement, by the author presented in dramatic form, Maria and her uncle disappeared. Dr. Brinton, in the course of the introduction which sets forth these facts, observes that the position of Maria was quite analogous to that of other historical heroines of Mayan tribes, and was indeed a survival of the existence of a high priestess in the temple of Votan. Comment on the pleasing literary form of the drama does not come within our province.

W. W. N.

PAUL SÉBILLOT. PETITE LÉGENDE DORÉE DE LA HAUTE-BRÉTAGNE. Nantes: Société des bibliophiles Bretons. 1897. Pp. xii, 230.

The industry of Mr. Sébillot has gathered a considerable number of legends relating to Breton saints. Of the saints noticed, part are familiar in ordinary ecclesiastical usage, while another portion are known only to the peasantry of their respective districts. As might be expected, of the stories attached, some bear the marks of Pagan descent. Thus, at St. Malo, milky streaks on the surface of the water are known as "paths of the Virgin," and their presence is a good omen, being believed by fishermen to be indicative of the descent of the Mother of God, in order to calm the waters. The inhabitants of Croisic roll their babies about the stone of St. Goustan, and then carry them thrice round his chapel, reciting prayers, in order to insure their ability to walk. At Pléchatel, in order to obtain rain, pilgrims sprinkle with water from a holy fountain a relic of the saint, uttering the prayer: "Saint Melaine, my good saint Melaine, water us as I water thee." In Blains, on Christmas, it is to be still believed that four

bishops meet at midnight, coming from the four quarters of the compass, to perform the office; each is to have the control of one of the seasons of the new year, on which account these are known as the "saints of the four seasons." That Botqueret always has a person blind or lame is owing to a malediction of Saint Guyomard, who had not succeeded in obtaining unanimous election to the office of patron of the village, and who thus avenged himself on the recalcitrant minority. The greater part of the legends are of a character similar to those which in times of faith would have been found in any Catholic country, and the stories do not cast light on mediæval romances which have been considered as of Breton origin. The editor has given explanations regarding the lives of the saints, and popular ceremonials connected with these. A very pleasing and artistic series of illustrations add attraction to the book.

W. W. N.

BLASON POPULAIRE DE FRANCHE-COMTÉ. Sobriquets-dictons-contes-relatifs aux villages du Doubs, du Jura, et de la Haute-Saône. Par CHARLES BEAUQUIER. Paris: E. Lechevalier. 1897. Pp. 301.

French folk-lore possesses a considerable literature belonging to the category of *blason populaire*, an expression for which the English language has no precise equivalent, although the thing has existed equally in old England and in New England. Under this head are classified the epithets, usually malicious, by which one neighborhood designates the inhabitants of another, and which are often explained by witty anecdotes, setting forth the eccentricities of these neighbors. For Franche-Comté, a province formerly considered as belonging to Burgundy, this material has been gathered by Mr. Beauquier with scrupulous fidelity, in compass sufficient to fill a volume of nearly three hundred pages. The habit of reciprocal satire, as the editor remarks, is only a feature in the custom of communal warfare, which until lately produced violent encounters between the folk of adjoining villages, a relic of still earlier local battles. It cannot be said that the epithets in question are characterized by inventive talent; on the contrary, they are usually commonplace, malicious, and coarse; they often refer to obscure histories, and sometimes are determined merely by rhyme; they frequently refer to obsolete usages and beliefs. In former times their employment occasioned quarrels and heart-burning; to-day they are taken as matter of mirth, on their way to final disappearance, which in America has already taken place; this oblivion is a prophecy of that which awaits national rancors, still so prevalent even in the most highly civilized lands. The accompanying anecdotes often belong to that stock of international fiction which circulates over entire continents, striking local roots in places widely separated.

W. W. N.

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2. **The American Antiquarian and Oriental Journal.** (Good Hope, Ill.) Vol. XIX. No. 2, March, 1897. The almanac of China and Central America. J. WICKERSHAM. — Migrations of the Lenni Lenape, or Delaware. C. THOMAS. — An analysis of the day signs in the Palenquen inscriptions. L. W. GUNCKEL. — No. 3, May-June. Suastika not found in Polynesia. J. FRASER.

3. **The Land of Sunshine.** (Los Angeles.) June, 1897. My real brownies. C. F. LUMMIS. — The scientific importance of the folk-music of our aborigines. J. C. FILLMORE.

4. **Southern Workman and Hampton School Record.** (Hampton, Va.) June, 1897. Folk-lore and ethnology. Two ghost stories.

5. **New York Tribune.** Illustrated supplement, July 11, 1897. The Iroquois wampum. H. E. KREHBIEL.

6. **The Antiquary.** (London.) No. 87, March, 1897. The horse in relation to water-lore. M. PEACOCK. — Notes on some annual customs of the Abruzzi peasantry. G. M. GODDEN. (Continued in No. 88.)

7. **Folk-Lore.** (London.) Vol. VIII. No. 1, March, 1897. Neapolitan witchcraft. J. B. ANDREWS. — Some notes on the physique, customs, and superstitions of the peasantry of Innishaven, co. Donegal. T. DOHERTY. — Annual report of the Council. — Presidential address. The fairy mythology of English literature; its origin and nature. (A. Nutt). — Reviews. Works of H. C. TRUMBULL, C. HORSTMAN, MRS. K. L. PARKER, F. BOAS, I. PIZZI, F. B. JEVONS. — Correspondence. Staffordshire superstitions. The Staffordshire Horn-dance. The Hood-game at Haxey. Dozzils. Irish funeral custom. Thet en wazirs. — Miscellanea. Balochi tales, 19, 20. The part played by water in marriage customs. Marks on ancient monuments. The Straw Goblin. Charms from Siam. More Staffordshire superstitions. Charm for the evil eye. Marriage superstitions. The Swiss Folk-lore Society. — Obituary. — Bibliography. — List of Members. — No. 2, June. The history of Sindban and the Seven Wise Masters. (First English translation from the Syriac version.) H. GOLLANCZ. — Death and burial of the Fiote (French Congo). R. E. DENNETT. — The fetish view of the human soul. M. H. KINGSLEY. — Reviews. Works of MAX MÜLLER, R. ANDRÉE, P. SÉBILLOT, R. SCHMIDT, R. FICK, M. H. KINGSLEY, K. M. CLARK, E. HAHN, W. F. COBB, E. HIGGINS, H. L. ROTH. — Correspondence. The Hood-game at Haxey. Tommy on the Tub's grave. Folk-lore first-fruits from Lesbos. Water in marriage customs. Supernatural change of site. — Miscellanea. Folk-medicine in county Cork. A folk-tale from Kumaon. Plough Monday. Folk-medicine in Ohio. — Obituary. REV. W. GREGOR. — Bibliography.

8. **Journal of the Anthropological Institute of Great Britain and Ireland.** (London.) Vol. XXVI. No. 3, February, 1897. Four ancient Huron wampum records. A study of aboriginal American history and mnemonic symbols. H. HALE. — Notes and addenda by E. B. TYLOR. The Bûrbûng of the Wiradthuri tribes. R. N. MATTHEWS. — No. 4, May. The Keeparra ceremony of initiation. R. H. MATTHEWS. — Life history of an Aghori Fakir; with exhibition of the human skull used by him as a drinking-vessel, and notes on the similar use of



skulls by other races. H. BALFOUR. — Ethnographical notes in New Georgia, Solomon Islands. B. T. SOMERVILLE. — Corroboree music from Queensland. J. EDGE-PARTINGTON. — Songs and specimens of the language of New Georgia, Solomon Islands. B. T. SOMERVILLE.

9. **Journal of the Royal Asiatic Society of Great Britain and Ireland.** (London.) July, 1897. On the Har Paraūri, or the Behāri women's ceremony for producing rain. S. C. MITRA. — An old Hebrew romance of Alexander. M. GASTER.

10. **L'Anthropologie.** (Paris.) Vol. VIII. No. 3, May-June, 1897. Les races négres. E. T. HAMY.

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13. **Archivio per lo Studio delle Tradizioni Popolari.** (Palermo.) Vol. XVI. No. 1, January-March, 1897. Dello scioglilingua e delle sue relazioni con l'indovinello e con chiapparello. G. PITRÈ. — Il Natale in Sardegna. G. GALVIA. — Il Natale nel Nyland. M. DI MARTINO. — Il Capo d'anno in Germania. B. CIRMEI. — I segreti della Camorra in Napoli. In chiesa: Usi, costumi, parodie e burle in Siena. G. B. CORSI. Il "tu" nell'uso dei vari popoli. E. BLASCO. — La festa del Corpus Domini in Isnello. C. GRISANTI. — Medicina popolare basilicate. (Concluded.) M. PASQUARELLI. — Usi popolari romagnoli nel 1827. A. LUMBROSO.

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# THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. X. — OCTOBER-DECEMBER, 1897. — No. XXXIX.

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## THE STUDY OF CEREMONY.<sup>1</sup>

MORE than a year ago, I had a conversation with the permanent secretary of the American Folk-Lore Society in regard to the propriety of directing the attention of students to the study of ceremony, and it was agreed that I should prepare a paper to be read before the society at its last meeting, setting forth the importance of this study, the necessity for minute observation and record in connection with it, the methods and opportunities for its pursuit.

I failed to do this at the last annual meeting of the society, because at that time I was engaged in the preparation of the fifth volume of the *Memoirs of the American Folk-Lore Society*, the publication of which had been delayed longer than I had anticipated, and I fail now to offer you a paper of a character so ambitious as I had originally planned, because all this year I have been travelling over the western land in pursuit of health, busy with the routine of the sanitarium and the health resort, and far removed from the libraries whence I had hoped to draw important illustrations.

I have no learned treatise to offer you even now, I have no exact data to give, and I do not challenge criticism. I have only to present to you, in a desultory way, a few thoughts that have been floating through my mind, in order that we may make a formal beginning of ceremony as a special department of study.

An early search of mine, when I took the matter into consideration, was to find a suitable name for the science. With this object in view, I consulted a scientific friend in Washington, an anthropologist, who has had experience in coining new words from the Greek and Latin, and told him my wishes. "I do not see what you want with a word ending in 'logy' or 'graphy' to indicate the study of ceremonies," he said to me, "for you can create no science of ceremonies, and can formulate no laws concerning them." He seemed

<sup>1</sup> Paper read at joint meeting of Section H, American Association for the Advancement of Science, and the American Folk-Lore Society, Detroit, August 10, 1897.

incredulous when I told him that at least one student of ceremony hoped we could develop a science and formulate laws. Whether we shall succeed in this remains to be determined; but in the mean time the remark of this gentleman indicates, I believe, the general opinion of the scientific world with regard to the subject.

No doubt, also, many will question the importance of the study of ceremony, and in defending its importance I shall for the present do nothing more than offer a personal opinion. I believe, as the result of an extensive experience, that ceremony offers material for the study of human development equal to that offered by art, government, legend, or any other subject of ethnologic investigation. Religion, of course, has been already extensively studied, and has received the attention of some of the brightest minds in the scientific world, but it has been studied more through its doctrines and literary expressions than through its ceremony and symbolism.

The accurate study of ceremony has heretofore suffered much neglect. Within the last ten or twelve years, it is true, some notable contributions have been made to our knowledge of American aboriginal ceremony; but they constitute only a small part of that which still exists or has but recently existed. The reasons for this neglect are numerous.

1. The gleaners of ethnologic notes have been, heretofore, mostly of the wandering kind,—men who spent but a short time among any one people, and who, during that short time, were too much engrossed by other observations to seek for ceremony.

2. Ceremony, even of a merely worshipful character, is one of the things about which people are sensitive and reticent. They do not readily impart their knowledge to a stranger or admit him to the gloomy adytum of their temple. True, there are public scenes pertaining to many rites; but these are not to be fully comprehended until the antecedent or more secret elements of the rite are also known.

3. Until recently there were very few white men who could entirely divest themselves of their early bias, who could altogether rid themselves of an inbred contempt for pagan rites, or who could, in the presence of pagans, conceal their antipathy to the performance of what George Catlin calls "hocus-pocus." The pagans are, alas, observing and suspicious, and the slightest evidence of disdain on the part of the inquirer easily closes the door to knowledge. To gain the confidence of his instructors one may have, at times, to feign a reverence which he does not feel; but in so doing he should remember that he performs an act of simple courtesy, and need not accuse himself of hypocrisy.

4. Another quality lacking in many observers is patience. Much

of the hocus-pocus may seem tedious, silly, and unworthy of record ; but in omitting to note the apparently most trifling particulars, he may lose the most valuable material for comparative study. In the long vigil of a rite which lasts from nightfall to dawn, he may allow sleep to overcome him at the most critical moment. Eternal vigilance is the price of other things besides liberty.

5. Again, observers are likely to underrate the character of the people with whom they are dealing. Seeing them perhaps poor, squalid, and apparently dull of comprehension, it is difficult to believe they can have an imaginative religious cult, and it is easy to take it for granted that they have none. Having a different code of morals from ours, it is a facile conclusion that they have no code. The list of races who were supposed to have no religion was much larger twenty years ago than it is to-day. The investigations of the next twenty years may leave no list at all. An eminent writer on anthropology has recently felt constrained to modify the ordinary definitions of religion in order to maintain an old theory that there were races of men without religion.

6. Another difficulty with investigators is that they do not consider the lore of the priesthood to have a commercial value. The priest who practises a rite may have paid large sums to his instructors, or he may have spent years of patient labor in acquiring his knowledge from a father, an uncle, or some interested relative. He would probably charge a student of his own race a good price for his teaching. He is not willing to surrender all he knows to a stranger for a trifle. If he thinks he will receive but a cup of coffee and a plug of tobacco for his pains, he is likely to impart information to that value and no more.

But while the difficulties attending the collection of data in simple worshipful or curative rites are enormous, when we come to the study of rites of an esoteric character the difficulties are vastly increased ; perhaps in some respects they are absolutely insurmountable. The day, possibly, may never come — at least it is far off — when the comparative study of esoteric cultus can be publicly and freely discussed. The lips of the civilized brother are sealed with regard to the work of his order, although in these days of law he has little punishment to fear if he reveals his secret ; but the lips of his savage *confrère* are all the more firmly closed, for he has the vengeance of the gods to dread, and perhaps the vengeance of man. Yet I am aware that some of the most interesting survivals in the history of human development are to be found in the rites of secret societies.

The tendency to the formation and maintenance of secret orders among men affords an interesting problem to the psychologist and

sociologist. That these societies had practical uses in savage and even in mediæval days is easily demonstrated; their practical uses at the present time are not so obvious, yet there was never a time in the history of civilized man when such organizations were so numerous or had so many members.

It is not generally known that, in proportion to population, such societies claim (or until lately did claim) a greater membership among some of our American tribes than they claim among ourselves. I have knowledge of a tribe which, twenty-five years ago, had apparently all its male members, from the age of five years up, enrolled in one or more of these organizations. The first degree in some cases was conferred about the age of five, the next at about the age of fifteen, and so on; different degrees were attained at various ages, until the last was reached at about sixty. Each class, or chapter, when its time came for promotion, paid for its introduction into the degree beyond, and, I have heard, often paid prices which would astonish members of some of our most select metropolitan lodges.

But the secrets in all cases were sacredly held. I once had a gentleman tell me that among one of the civilized tribes of the Indian Territory there was a secret meeting in a medicine lodge, and he had to await its conclusion in order that he might transact business with a member who was taking part in the rites. When the work was over, the member in question appeared. He was a man of apparently pure European blood, dressed in the clothing of civilization, speaking good English, and to all appearances an ordinary American citizen. My informant, in the course of conversation, asked him what they were doing in the lodge. The so-called Indian replied: "No money could buy me, and nothing else could induce me to reveal in the slightest degree what happened in that lodge." My informant expressed great scorn for so conservative an Indian, yet he would have received a similar reply to a similar question from the most intelligent American freemason.

There is an initiation among the Navahoes which is usually given in boyhood, and there are few men in the tribe who have not received it. My friend Benjamin Damon, a Navaho half-breed, escaped it in his youth, his father being a white man who knew nothing of the advantages to be gained by the initiation and never told his son to take it. Ben went east, to school, for five years, and when he returned to his native land I induced him, for purposes of my own, to submit himself to the ordeal of this rite. He told me afterwards that when he was a child he had frequently asked his most intimate playmates to describe the initiation to him, and that he never could get the slightest information from them.

No doubt, some of the best material for this study among our American Indians is irretrievably lost, but much remains, and we have better means of learning that remainder now than in the old days, for the Indian has grown less conservative and reticent. We need not be discouraged. If we go earnestly and quickly to work, much may be recovered. The ordinary progress of Christianity and civilization has done a large share in bringing the old rites into disuse; but it is not generally known that the arbitrary employment of governmental power has done much more. Religious freedom is assured to all within the borders of this "glorious republic," except to the original owner of the soil. He alone may not worship according to the dictates of his conscience. The alien Mongoloid may set up his pagan temple in the streets of San Francisco and burn incense before his idol, but the native Mongoloid is allowed to attempt no such liberties. The experience of the Shakers of Washington, as related by Mr. Mooney, shows us that it is not even considered well for the Indian to start a new Christian sect of his own; that it is supposed proper for him to take his Christianity altogether at second hand.

I have often told in conversation my experience among the Arickarees of what is now North Dakota, in 1865, and have gained little reputation for veracity by the telling. These Indians lived in a permanent village, raised corn, and supported themselves largely by agriculture. In the winter they left their permanent village, which was situated on a bleak prairie terrace, and built, at a distance of a few miles, a temporary camp in the forests of the Missouri bottoms, where their habitations would be more sheltered, and where the labor of procuring fuel would be easy. During the autumn, before going to this winter camp, they spent a season of about three months in an almost ceaseless round of ceremonies, which differed every day. Something seemed to be always going on in the plaza of the village or in its great medicine lodge. The work in the lodge during the daytime was secret, — the uninitiated were not admitted, but from time to time groups of men picturesquely painted and adorned issued forth to dance or act rude dramas on the plaza. Not only the men, but the women, the children, the adolescent boys and girls, had dances or ceremonies. At night, after dark, the medicine lodge was open to the profane and we, idle white men, who had nothing to read (we got mail once in three months), and little to do but play cards and interchange prevarications, went there as regularly as we might go to a theatre in a city, to see their performances, to hear them sing their ritual songs, in which the women joined, and to witness the rude acts of legerdemain which constituted a large part of the entertainment.

What has become of all this ceremony? I have heard recently that the village has totally disappeared, — not a vestige of it is left, — and the existence of a compact village was essential to the performance of most of these rites. The Indians are scattered on farms. The families live a good way apart, as in a white farming community. If they practise any of their old rites, they must do it in secret. But it is probable few of the rites survive. Many of the dancers of thirty-two years ago, of course, are still alive; but the younger ones, at least, are to-day members of Christian churches, and are taught to look with contempt on the old cultus.

But all tribes have not suffered such important changes as the Arickarees. In many self-sustaining communities, such as the Pueblos of New Mexico and Arizona, where no rations were to be withheld, and the government could not easily coerce, the old rites have been continued. In other tribes, scattered over a wide territory where surveillance is difficult, the pagan cultus has no doubt also survived. The agents have depended largely, for the suppression of the rites, upon an organization known as the Indian police, and it is probable that this force often continues in sympathy with the people, and is none too active in reporting lapses from virtue. Much of this interesting material has been lost to science; but, no doubt, something still remains to reward the patient investigator.

In his recent valuable work on the "Ghost-dance Religion," Mr. James Mooney gives an interesting instance of the existence of pagan worship under the vigilant eye of government authority (p. 767). He wrote to the Indian agent at Pyramid Lake, Nevada, on one of whose reservations (Walker Lake) the prophet of the Ghost-dance was living, for information concerning the prophet and the dance. Under date of October 24, 1891, the agent replied: "There are neither ghost-songs, dances, nor ceremonies among them (*i. e.* the Indians) about my agencies. Would not be allowed. I think they died out with Sitting Bull." But Mr. Mooney assures us that the rites of the Ghost-dance had been conducted, at the time the agent wrote, in his immediate neighborhood, constantly, for three years, and that only a short time before a large delegation from beyond the mountains had attended a Ghost-dance near Walker Lake, Nevada, which lasted four days and nights.

I have, in this brief paper, confined my remarks chiefly to ceremony among our American Indians, because this is the ground with which I am most familiar; but there is a wide field for study not only among the barbarous races of the old world, and rustic Europeans, but among the most enlightened and exalted members of our own race. Among the latter we trace, with astonishing clearness, the survival of savage customs.



If you consult an encyclopædia on the subject of freemasonry, you will usually find it stated that the order arose in the middle ages, when the energy of the Europeans was largely devoted to the building of great churches. The most enthusiastic mason will not give a date for the origin of his craft earlier than the building of Solomon's temple. It is obvious, of course, that such well-known symbols as the square, the compass, and the level could only have been employed in a day of comparatively high civilization, when the art of architecture was well developed. Yet modern freemasonry holds much of its symbolism in common with the Indian rites, and I am satisfied that it had its beginning in the period of savagery. It is but a growth, a modified survival. We might express the idea by saying that there were lost degrees of masonry.

A comparative study of worship will show that the same principles control the forms of worship among the lowest and the highest. I have not now time to enter into the details which support this statement, but I may do so on some future occasion.

In addition to the ceremonies of religion and fraternity, the ceremonies of social intercourse and every-day life are valuable subjects for study. Much has already been done in tracing the origin of our every-day customs; but, unfortunately, speculation has here been more active than investigation.

I will now close as I began, by seeking a term for this science. Dr. J. Walter Fewkes has already employed the word *ceremoniology*, a term which I believe he has originated; it is not to be found in any dictionary. It is a convenient term, but it has one fault; it is not all derived from a single language. True, we have examples in the English dictionaries of words formed with a Latin root and a Greek ending; but such words are not to be favored when we can do better. I cannot find that there is any word in Greek as comprehensive as our word *ceremony*. The term *latreiology* has been suggested; but the designation, in its strictest sense, would refer only to the ceremonies of worship. Of course the word might be extended to include all ceremony; we have good precedent for thus extending the meaning of a term. Last autumn I asked Prof. A. J. Huntington, of the Columbian University in Washington, to coin a word for me. In his last letter to me, he says that a correspondent has suggested the terms *teletology* and *teletology*, but he expresses dissatisfaction with both as being derived from *telete*, which denotes initiation into a religious rite, or a religious ceremony, and he closes by saying: "I have taken the greatest pleasure in trying to aid you, but I think the perfectly satisfactory accomplishment of the task (if so I may call it) was impracticable."

Washington Matthews.

## NEGRO HYMN FROM GEORGIA.

If yo' gets ter Heaben befo' I do,  
All ober dis yer world,  
O tell my Lord I 'se comin' too,  
All ober dis yer world.  
O glorious time 'ill soon be ober,  
Soon be ober, soon be ober :  
O glorious time 'ill soon be ober,  
All ober dis yer world.

For de burnin' time is er comin' ober,  
All ober dis yer world ;  
An' ashes 'ill fill de breath ob Heaben,  
All ober dis yer world.  
O glorious time 'ill soon be ober,  
Soon be ober, soon be ober :  
O glorious time 'ill soon be ober,  
All ober dis yer world.

Den de mournin' times 'ill soon be ober,  
All ober dis yer world,  
An I 'll be counted in de number,  
All ober dis yer world.  
O glorious time 'ill soon be ober,  
Soon be ober, soon be ober :  
O glorious time 'ill soon be ober,  
All ober dis yer world.

Den de prayin' time 'ill soon be ober,  
All ober dis yer world ;  
Ye 'll hyar de sinners groanin' under,  
All under dis yer world.  
O glorious time 'ill soon be ober,  
Soon be ober, soon be ober :  
O glorious time 'ill soon be ober,  
All ober dis yer world.

But de weepin' time 'ill soon be ober,  
All ober dis yer world,  
When Jesus ridin' in the glory,  
All ober dis yer world.  
O glorious time 'ill soon be ober,  
Soon be ober, soon be ober :  
O glorious time 'ill soon be ober,  
All ober dis yer world.

*Emma M. Backus.*

COLUMBIA Co.

## ANCIENT MEXICAN SUPERSTITIONS.

ANY one who has had occasion, as I have, to converse about ancient Mexico with a large number of persons of various nationalities, will have learned that in the mind of the average public there exist two dominant impressions concerning the Aztec race. It is in order to ask you to aid in rectifying these that I venture to bring them to your notice on this occasion. The first is the result of the unscrupulous exhibition, by a series of showmen, of certain microcephalous idiots, natives of Central America, who were rendered interesting and attractive by being advertised as the last living representatives of the Aztec race, now become extinct. If, instead of Aztecs, they had even been designated as Mayas, there might have been a shadow of an excuse, for the receding foreheads of these ugly and unfortunate dwarfs offered a certain resemblance to the artificially deformed heads of some of the personages carved in stone on the walls of the ruined temples of Yucatan. The erroneous idea that the Aztec race was a hideous one and is now extinct, has been widely disseminated, and become deeply rooted in the public mind, where it flourishes with the remarkable persistency that has been recognized as the special characteristic of scientific errors. Thus, it is not surprising to find, in George Du Maurier's last novel, "The Martian," an individual spoken of as being "as hideous as an Esquimaux or Aztec," and this combination of ideas is likely to linger on indefinitely in European countries, although the fraudulency of the showman's announcement has been exposed by leading anthropologists of various nationalities, for instance, by Professor Virchow in Berlin and by Dr. Ernest Hamy, the Director of the Trocadero Museum in Paris. Owing to our proximity to Mexico and the increasing intercourse with its inhabitants, there are probably few people of the United States who do not know that four sevenths of its population are pure Indians, belonging to different tribes, and that the Aztec race is represented by thousands of individuals, endowed with fine physiques and intelligence, who speak, with more or less purity, the language of Montezuma.

The second general impression, which often takes such a hold upon the imagination that it effaces all other knowledge about the ancient civilization of Mexico, is the natural horror awakened by the revolting mode of human sacrifice that was practised by the Aztec priesthood. The feeling of aversion thus awakened is so strong in some cases, especially when combined with the disagreeable impression received on viewing the miserable specimens of humanity believed to be "the last of the Aztecs," that one frequently finds the

ancient Mexicans regarded as ugly, dwarfish, and bloodthirsty savages, having nothing in common with civilized humanity.

I must postpone the presentation of the full data I have collected concerning the Mexican rite of human sacrifice and other ceremonies connected with it, but I will at present draw attention to the extenuating circumstance that it was a religious ceremony, deemed so solemn and holy that it could be worthily performed by a high-priest only, in the presence of an awe-stricken community. As to the extent it was practised, it has long been recognized, by students of ancient Mexico, that the current accounts, based on the reports of certain Spanish writers, are grossly exaggerated, some say purposely, in order to justify, in the eyes of the civilized world, the cruel extermination of the native civilization. One thing is certain, that the Mexican mode of fulfilling what was believed to be a religious obligation, connected with their ancient doctrines of immortality, is the only blot or defect which the Spaniards were able to detect in a civilization which was so admirably organized in every other way. It is therefore a singular piece of injustice that, even in our times, an entire race of fellow-creatures should be condemned as naturally bloodthirsty and barbarous, because in ages gone by their priesthood had adopted the horrible and impressive but speedy method of taking the lives of the sacred victims which was extant at the time of the Conquest. I am tempted to quote here the words of a Spanish monk, named Fray Diego Duran, who spent his life amongst the Indians and towards the end of the sixteenth century wrote a valuable work for the benefit of his fellow missionaries. This enlightened and scholarly Spaniard, whose writings reveal his deep knowledge of human nature and his powers of insight, sympathy, and observation, obtained a clearer perception of the Indian character and entered more deeply into their inner lives than any other writer I know of. At the same time, considering that he was laboring with fanatical zeal to exterminate the ancient religion, which he looked upon as an invention of Satan to obtain possession of the souls of the natives, this Spanish friar cannot be charged with a sentimental tendency to idealize the native race or exaggerate their merits. For he even goes so far, in his exasperation against the aged Indians, who, at the time he wrote, sixty years after the Conquest, still kept alive the memory of their former religion and hindered the introduction of the Christian faith, as to exclaim, that "it would have been a more pardonable sin, on the part of his countrymen, if they had killed off all of these inveterate heathen instead of committing cruelties and atrocities against inoffensive men, women, and children, who were," he says, "slaughtered, hanged, empaled, or torn to pieces by the bloodhounds of the Spaniards,

whenever the latter wished to obtain possession of any gold, silver, or precious personal ornaments the natives happened to be wearing." Yet this same monk, who considered that the wholesale extermination of the aged persons who hindered the introduction of the Catholic religion might be almost justifiable, wrote the following comments upon the civilization of ancient Mexico, from the depth of his convictions, which were based on the most thorough and intimate knowledge and understanding of the native language and people. The friar's words, literally translated, are as follows:—

I have, many a time, entered into obstinate dispute with individuals belonging to our Spanish nation, who like to set down and abase this Indian race to such a low and vile level, that they only stop short at denying them the possession of reasoning faculties.

They consider and treat them as beasts and brutes, and, not content with these false opinions, they like to insist that the natives never possessed any former culture and had lived like animals, without any kind of accord, rule, or government. A greater error than this cannot be imagined, and I can affirm that, considering the isolation and remoteness of these people from intercourse with the Spanish and other cultured nations, there has never been a race in the world that lived in such accord or union and with so much order and culture as the Mexicans at the time of their infidelity.

I speak of the upper and cultivated class (Friar Duran continues), for I must confess that amongst the lowest there are many who are as rustic, dirty, and brutal as many persons of the same class in Spain, only our country-people are worse, for, however beastly such Indians may have been, they at least observed the laws of their country and their religion with as great decorum as their superiors.

In what country on earth (he exclaims), was there so much republican method, such just laws, and such excellent regulations? Where were rulers so feared and obeyed and their laws and commandments so faithfully kept? Where were the great, the brave, and the chieftains so respected and honored, their heroic achievements so enumerated? In what country were there so many cavaliers of noble descent, or so many valorous men who strove to exalt their names in warfare and to distinguish themselves in the service of their ruler, with the sole purpose of earning his approbation and regard? Where has there ever been or is there at present such reverence, esteem, and fear, as were shown towards the priests and ministers of their false gods, not only by the lowly, but also by the rulers, princes, and great lords, who prostrated themselves humbly at their feet, with a reverence approaching adoration?

If we descend (the friar continues), to consider their ancient religion, we may well inquire what people have there been who so faithfully observed their religious laws, precepts, rights, and ceremonies as these Indians? Certainly I, for one, do not know of any nation which was their superior in all of these respects, and I maintain that those who deny their merits are totally ignorant of the first principles requisite to obtain an idea of the

great state of culture or accord in which these people lived under their ancient laws and rule. This is, however, well known to us who understand the natives and their language and cultivate intercourse with them.

Nought but a shadow remains now (sixty years after the Conquest) of that good order, and all concerning their ancient laws and mode of living is mutilated or lost. But it awakens admiration to know how the entire population was kept count of and looked after and trained for any kind of work or business they might be needed for. In each branch there were teachers, guides, or governors, who respectively looked after the aged, the married, and the young, with such system and strict superintendence that not even a newly born babe could escape their notice. There were also surveyors of public works who watched that those who had worked during one week should be released the next, so that all should labor in turn and no one should feel aggrieved.

In another portion of his "Historia" Friar Duran again speaks of the Indians as belonging to a most courteous and polished or cultured race and reiterates his assertion "that they were not barbarous, as some of us Spaniards try to make them appear."

He likewise observes that Indian parents showed a tender love for their offspring which surpassed anything he had ever seen or heard of, and he used the expression that they would "give their very heart's-blood away" for their children. He tells us that married couples who raised large families "were praised and honored," that parents were held directly responsible for the conduct of their children, and that the accusation of having brought them up badly was felt as "an affront which was worse than death."

From his writings we also learn to realize with what an earnestness and steadfastness of purpose these Indians braved indescribable pain and suffering in order to obtain, for their souls, immortality and eternal happiness in the heavenly Mansion of the Sun. We find that if the Mexican priests seem cruel, inasmuch as they immolated individual enemies taken in warfare, or criminals who were degraded to the rank of slaves, the sufferings of the human victims, who were usually rendered unconscious by means of strong drugs and were speedily dispatched upon the sacrificial stone, were not to be compared to the excruciating tortures voluntarily inflicted by the priests upon themselves from conscientious motives. Frequently, as a penance, they pierced, with their own hands, their tongues, ears, forearm, or other parts of their bodies, and then passed a number of sharp agave thorns, sticks, or twisted ropes through the openings in the living flesh. They practised a rigorous asceticism, and the entire population, including the sick and the young, often underwent the same penitential ordeals and periods of fasting which even Friar Duran designates as "excessive." To cite an instance of what the priests underwent for their religious faith : —

Once a year, during the festival held in honor of the God of Fire, they assembled around a large open fire, all carrying, in each hand, two sticks composed of the resinous gum called copal. After removing their clothing, they squatted around the fire, and, lighting these sticks, allowed the liquid gum to run and spatter over their bare hands, arms, and bodies; thus, as Friar Duran says, "burning or sacrificing themselves alive to their god." Subsequently, they threw the burnt-down ends of the sticks into the fire, as well as the drops they removed from their bodies, and, adding great quantities of fresh copal as fuel, performed a solemn religious dance around the fire, chanting songs relating to the God of Fire and to their penance.

Another "unheard of and horrible sacrifice," as Friar Geronimo de Mendieta terms it, was as follows: "On a certain day, all the priests being assembled, a high-priest perforated the tongue of each one with a sharp obsidian knife. Then, setting them the example, he passed through the opening in his own tongue four hundred sticks, of the size of a man's wrist. The oldest and most strong-minded, who were accustomed to this form of torture, imitated him, others only passed three hundred through their tongues, and others less, according to their powers of endurance; none of the sticks employed being thinner than a man's thumb." This penance was repeated four times during the ensuing period of eighty days during which a most rigorous fast was observed.

Instances like these explain why Friar Duran also wrote: "It cannot but awaken our admiration . . . to note the fear, the reverence, and the fidelity with which the natives carried out the precepts and ceremonies of their false religion, especially if we contrast it with the laxity and the lack of fear and reverence with which we (friars) keep and cause others to observe the divine and true laws of our holy Catholic Church." It is indeed well that the foregoing eulogies, comments, and testimony were penned in the sixteenth century, by a Spaniard, and not by a so-called Mexicanist of the present day; for it must be admitted that the latter would scarcely escape being charged with undue sentimentalism and a conscious or unconscious desire to idealize the virtues and exalt the past history of the native race. For nowadays, as in the time of Duran, there are persons who are lacking in elementary knowledge concerning their past history, but who like to abase the native races of America to the lowest level possible and to deny the great antiquity and merits and attainments of the ancient American civilizations, from which, if the truth concerning them were better known and appreciated, many a useful lesson could be learned by the present generation.

The charges of ignorance and of exaggeration can certainly not be imputed to the obscure predicant friar who wrote the results of his

observation and study of the native race for the benefit and enlightenment of his fellow-missionaries alone. It would seem as though his open condemnation of the current views of his countrymen caused his writings to be viewed with disfavor in Spain, for the manuscript copy of his "Historia" was consigned to oblivion, and lay forgotten in a Spanish library until brought to light and published by the most distinguished of Mexican scholars, Don José F. Ramirez, in 1867. The Spaniards of the present day, however, can well be proud of the high-minded and enlightened monk who so nobly represented their race at a time and in a country where others discredited it.

Having gained from Friar Duran an idea of the true vastness and greatness of the ancient Mexican civilization, we shall now be better fitted to study the following native superstitions, and to relegate them to their proper sphere, as being only one of many factors in the complex lives of an industrious and intelligent people.

The following accounts are mostly derived from the writings of Friar Duran, Friar Mendieta, and of the learned Franciscan monk Fray Bernardino de Sahagun, who filled a whole chapter of his "Historia" with a collection of native superstitions. It may be as well to mention here that his purpose in doing so was to enable his fellow-missionaries to detect, in the natives, any lingering traces of their ancient beliefs, so that these could be fought against and extirpated. It is interesting to find that the majority of these superstitions centre about the home, the hearth, the preparation of food, and the bringing up of children, and afford us occasional glimpses of every-day life in a Mexican household before the arrival of the Spaniards, and that they are often pleasing and always replete with human interest.

When a man finished building a new house for himself and family, he assembled all his relatives and neighbors and kindled a new fire in their presence, on the hearth, with a fire drill. If the fire kindled rapidly, they said that the home would be happy and peaceful; if it delayed in kindling, it was believed that the dwelling would be unfortunate and full of grief.

A ceremony named Tlaçaliztli was likewise performed on such occasions, in honor of the God of Fire and of the Sun. The owner of the new house drew a drop of blood from his ear, received it on the nail of his index or middle finger, and flung it towards the Sun or into the fire. This offering to the fire was but a more reverential form of the common, every-day custom named Tlatlaçaliztli, meaning "the throwing," which consisted in throwing a mouthful into the fire before partaking of any kind of food. No one ever drank of the national drink, pulque, without spilling some of it upon the



hearth. When one of the large earthen jars in which this beverage was kept was first opened, some of its contents was poured into a bowl and placed near the fire. Then four cupfuls of the liquid were taken from the bowl and poured out consecutively, at the four corners of the hearth. It was customary for none of the guests to partake of the drink until this rite had been performed. It was called *Tlatoiaoliztli*, literally "the libation or the tasting."

Although it belongs, more strictly speaking, to the category of religious observances, I am tempted to mention here another peculiar every-day custom which was observed, as Sahagun states, by every man, woman, and child throughout ancient Mexico.

When any one entered any building in which images of the gods were kept, he bent low, touched the ground with the index or middle finger, carried it to his tongue, and licked it. They called this act "the eating of earth in honor of the gods." They performed it also on reëntering their own house, even after a short absence, on passing by temples and oratories, and as an act of homage towards a superior. They employed it as an asseveration of the truth of a statement, and their manner of taking an oath was as follows: "By the life of the Sun and of our lady the Earth, there is no error in my statement, and in proof of this I eat this earth." Upon this the speaker stooped and carried the earth to his tongue. The Spanish chronicler records, with a touch of scorn, that "the natives eat earth when they take an oath," but also remarks that this rite was a safe and reliable test of the truth of an Indian's assertion.

The veneration shown for the maize indicates the great antiquity of its use and its position as the most highly-esteemed native food-product. If a person came across grains of maize which had fallen to the ground, he was obliged to pick them up, for he who did not do so offended the maize, and it complained about him to God, saying: "Lord, punish this person who saw me lying upon the ground and did not pick me up; let him feel the pangs of hunger, so that he will learn not to despise me."

According to what Sahagun terms an ancient and deeply-rooted superstition, it was necessary to breathe strongly upon maize which was about to be put into the pot to be boiled, the idea being that this gave it courage, and removed its dread of being cooked.

In a house in which a birth had recently taken place, corn-cobs were not thrown into the fire to be burned as usual. It was said that if this was done the face of the new-born babe would become pitted and pocked, like the corn-cob, unless the precaution was taken to pass the cobs, before burning them, over the face of the child without touching it.

A current belief was that if persons ate green corn at night they

would suffer from toothache. In order to prevent this evil it was customary to warm the ears of corn before eating them after dark, — which was undoubtedly the pleasantest method, quite apart from superstitious reasons.

If a maize-cake or tortilla doubled over when thrown upon the comal or clay-pan to bake, it was considered a sure sign that some one was coming towards the house. If her husband happened to be out, the woman to whom this happened whilst cooking believed it to be a sign that he was on his way home, and said "it was he who had kicked the tortilla and made it double up."

When sparks flew out of the fire, the persons close to it said in fear: "Aquin yeuitz?" which means, "Who is it that is coming?" for a shower of sparks announced a disturber, or unwelcome visitor. There is an amusing affinity between this and the omens betokening approaching visitors that are familiar to us all, and the sense of familiarity increases when we learn that when a person sneezed in ancient Mexico, it was considered a sign that some one was speaking evil about him, or that one or more persons were talking about him.

Returning to the superstitions connected with the preparation of food, we find that when tamales stuck fast to the pot in which they were being boiled, they exerted an unlucky influence on those who ate them. A man would not be able to shoot his arrows well in warfare; a woman would never have children, or would bear them with great difficulty. It is interesting to note that a properly constituted tamale should be so closely tied in its wrapper made of corn-husks, that none of it should be able to ooze out and cause the little bundle to adhere to the pot; therefore it is probable that the above was a saying which was most frequently employed as an awful warning to the careless cook. Indeed, several of the sayings gravely recorded by the Franciscan friar as diabolical superstitions resolve themselves into harmless threats or warnings, none of which are calculated to inspire such terror as some of those in daily use in many nurseries in this and other highly-civilized countries. When an Aztec mother told her boy that if he served himself with his hands from the olla or earthen pot containing food for the whole family, or if he dipped sops of bread into it, he would be unlucky in warfare when he grew up, and would probably fall into the hands of his enemies, I imagine that the remoteness of the retribution somewhat counteracted the effect of the threat, which seems to have been a habitual one, since it was also uttered when children stepped over the hearth, and thus exposed themselves to the danger of falling and hurting themselves on the hearthstones. Its employment certainly reveals at what an early age the desire for success

in warfare was awakened and developed in the minds of Mexican youths.

It is difficult not to smile on recognizing the playful banter contained in the paragraph of Sahagun's "Historia" bearing the pompous superscription: "About eating whilst standing." It merely informs us that mothers forbade their daughters to eat whilst standing, because a young girl who did so would not marry in her native village, but would settle in a neighboring locality. Since the habitual preference for standing betokens a restless disposition, it seems that this saying may have been the result of a long course of observation of the result of roaming tendencies in village maidens. The fact that the separation from her family was uttered as a kind of playful threat throws a pleasant light on the closeness of home ties.

The existence of a peculiar etiquette observed in the family is shown by the record, that if brothers and sisters were drinking together and the youngest drank first, the oldest exclaimed: "Do not drink before me, for if you do so you will stop growing."

It was also the custom when persons ate or drank in the presence of an infant in its cradle, to place a particle of their food or drink in its mouth, saying that this would prevent its having the hiccough.

A recognition of the dangers of idleness underlies the curious statement that parents forbade their children to lean against posts, because persons who did so habitually became liars, "for the posts themselves were untruthful."

It was said that naughty children who licked the grinding-stone on which their mothers prepared the maize for food would quickly lose their front and back teeth.

The breaking of this metlatl or grinding-stone corresponded to the breaking of a looking-glass in our times, and was an omen of the death of its owner or of some member of the household, just as the displacement or breaking of one of the beams of a house also betokened illness or death.

The metlatl, indeed, played a prominent rôle in household superstitions. When a man was about to take part in the national game of ball, he took care to place on the floor, upside-down, the metlatl and the comal or earthen pan on which the tortillas were baked. He also took the metlapil or pestle and hung it in a corner of the room. Having done this, he felt convinced that he would win instead of being beaten. As this precautionary measure meant the suspension of the confining and arduous labor of making the native bread, the tortilla, it may be surmised that this superstition was warmly encouraged by the women of the household, who were thus left free to enjoy a look at the game, which was played in large

courts specially built for this form of pastime and was the favorite national sport. A strange relationship was believed to exist between the metlapil, or stone pestle, and the race of rats. Whenever a house was infested by these creatures, and attempts were being made to exterminate them, it was customary to place the pestle outside of the dwelling, for if kept within it had a way of warning rats not to fall or trip, and thus run the risk of being caught and killed.

The presence of rats was viewed with much awe and dread, for it was believed that they possessed the faculty of knowing whenever a member of the household had been guilty of immorality, in which case they immediately put in an appearance and gnawed at the mats, baskets, etc. They denounced marital infidelity by gnawing holes in the petticoat of the wife, or in the cloak of the guilty husband.

It was believed that if a person ate a piece of any food which had been gnawed at or been left over by rats, he would be falsely accused of theft or of some other crime, — a serious misfortune, considering that theft was punished by death.

When a child lost a milk-tooth, its parents took care to throw the tooth into a rat-hole, for if this was not attended to, the child would not grow any second teeth, and remain toothless.

It was likewise customary to carefully cast the parings of one's nails into the water as an offering to the Ahuizotl, the fabulous aquatic monster which plays such an important rôle in Mexican folklore. As a reward for this acceptable offering, which formed one of its favorite articles of food, the Ahuizotl caused the donor's nails to grow satisfactorily.

The views held by the Mexicans concerning the phenomenon of growth or development seem to have been very peculiar, although I believe that they are not unique. It is evident that parents believed that the growth of their children could be suddenly arrested by a variety of external causes or accidents. A dread of these formed one of the chief cares of their lives, and innumerable precautions were taken against them.

At the beginning of the native year a festival was held, in which certain ceremonies were performed for the purpose of furthering the growth of food-plants, and also of children. The people went out into the fields at daybreak, and lightly pulled at some of the young shoots in their plantations, or plucked them, with their roots, and offered them, in bunches, in certain temples. At the conclusion of this ceremony, and before the children had partaken of any food, "their parents pulled at, or stretched their limbs and all parts of their body separately, and also lifted it several times from the ground, holding them by the sides of their heads, above their ears." It was believed that this ceremony, which was named "Teizcalanal-

iztli," was indispensable, as it alone endowed the children with the power to grow during the new year. It was also performed after or during an earthquake, so as to prevent the sudden stoppage of a child's growth, or its "being carried away (or killed) by the earthquake." Another ancient superstition taught that any person who stepped over a child which was lying or sitting on the ground deprived it at once of its power to grow, and condemned it to remain small always. Fortunately there was a possibility of counteracting this disaster by stepping over the child a second time, in the reverse direction.

Other superstitious observances show us with what tender and constant solicitude Aztec mothers watched over their little ones, and thus we gain an idea of the parental virtues of the natives which caused Friar Duran to make the observation that the Indians "showed a greater love for their children than any other people in the world."

The superstitious observance called Neelpiliztli, which means, "the care about a child," was resorted to when a child was ill or delicate, and it had to be repeated four times in order to insure a recovery. The parents consulted an astrologer, as he is termed in the text, who, choosing a day of a special sign, tied certain cords, made of loose cotton thread, around the child's neck, wrists, and ankles. A small ball of copal gum was also attached to the cord worn about the neck. When the cords had been worn for the number of days, determined in advance by the astrologer, he removed and burned them in the capulco, a small temple where only such minor ceremonies were performed.

When a woman went to visit a friend who had been recently confined, and happened to take her children with her, she immediately, upon entering the house, went to the hearth, and with a handful of ashes rubbed all their joints and their temples. It was believed that if this observance was omitted, the children would become maimed, and that when they moved all their joints would crackle. Custom demanded, however, that no one should carry away embers from the fire, which was kept continually burning for four days and nights after the occurrence of a birth, for this would "take away from the good fortune of the infant."

Another source of parental anxiety was the belief that the souls of the women who died in childbirth descended to earth on four particular days of the year, and inflicted sudden and dangerous diseases, especially paralysis, upon any children which happened to come in their way. For this reason parents took care to keep their children in-doors on such days, and propitiated the "goddesses" by decorating, with rushes and flowers, their oratories, which were

always built at the crossings of roads, being the favorite haunts of the goddesses. Some anxious parents, in accordance with a vow, decked the images in these oratories with sacrificial papers covered with drops of sacred gum, whilst others offered food and drink, which as recorded by Sahagun were always confiscated by the priests of these oratories, who, after consuming the food in each other's company, carried the favorite native drink, the pulque, to their respective homes, distributed some of it to the aged men and women, and then spent the day in paying each other visits. The latter circumstances throw a flood of light upon the influences which may have created and cultivated the parental dread of the malignant goddesses, and the advisability of propitiating them by bountiful and dainty offerings.

When twins were born, which, according to Mendieta, happened frequently in Mexico, it was considered a sign of the approaching death of one of the parents. In order to avert this one of the twins was immediately put to death. The name for twins was cocoua, which is also the name for serpents. According to an ancient tradition the first woman who bore twins was named Coatl or Serpent, and therefore twins were also named serpents. When both were allowed to live, one of them surely killed or devoured one of its parents.

The surviving twin was supposed to exert a series of strange and powerful influences by his mere presence. For instance, if he approached the temazcalli or sweat-house while it was being heated, its temperature grew cold, even if it had been quite hot previously. This was especially the case when a twin happened to be amongst the bathers. To remedy this it was imperative that the twin should dip his hands into water and sprinkle the interior of the sweat-house four times, after which it ceased to grow cold and became even hotter than before.

If a twin entered a house where tochimitl or rabbit's wool was being dyed, the dye became spoiled at once and the stuff covered with spots, especially if the dye was red in color.

It was also said that when a twin entered a dwelling where tamales or maize-cakes were being cooked, he cast an evil spell upon them and on the olla or pot. This prevented their cooking, even if they remained over the fire all day long, and they became brass-colored or half cooked and half burned.

Fortunately, in each case the twin was equal to the emergency, and promptly remedied the evils caused by his presence. In this case it sufficed that he should kindle a fresh fire under the pot. If it happened, however, that tamales were put into the pot in his presence, he was obliged to throw one of them in also, or else none of them could be made to cook.

If we infer from the above that twins were not welcome visitors, we must admit that their presence must have been less dreaded than that of a person leading an immoral life and contemptuously termed a "tlaçolli." If such a person approached a yard in which chickens were just creeping out of their egg-shells, these immediately fell upon their backs, stretched their legs upwards, and died of the tlaçolmiqui or "death caused by a tlaçolli." If chickens died in this remarkable way, in a household, it was considered a sure sign of the infidelity of the husband or wife.

Beside being betrayed by rats, as we have already seen, guilty persons could also be detected by the warping of the woof which inevitably appeared in any piece of stuff that was woven for his or her use. It may be as well to record here that, in ancient Mexico, the above offence was mercilessly punished by the death of both guilty parties.

An obscure and curious superstition connected with the native turkey, which was domesticated by the Indians long before the Conquest, is as follows :—

When a hen was hatching, no person wearing sandals on his feet was allowed to approach her, for if he did so the eggs produced no chickens ; or, if any were hatched, they sickened and died immediately. The remedy resorted to was to place an old pair of sandals close to the hen's nest.

It was comparatively easy to guard a house from the visitations of a sorcerer : it sufficed to place a bowl of water containing an obsidian knife behind the door, or in the courtyard, at night-time. It was said that when a wizard gazed into the bowl and saw his own reflection in it, traversed by the obsidian knife, he turned and fled and never ventured to return.

Carlos de Bustamante records that, as recently as in 1829, the natives believed that they could guard themselves against sorcerers by means of a circle composed of mustard-seed or a line drawn with charcoal, possibly imported Spanish methods.

In order to preserve their crops from destruction, owners of maize or bean fields scattered ashes in the courtyards of their houses during hailstorms.

During earthquakes, besides protecting their children's growth, the Indians sprinkled with water (taken into the mouth and blown out) all their valuable possessions, as well as the thresholds and lintels of their houses, in order to prevent their being "carried away." Those who neglected this usage were reproved by their neighbors. It was customary to give warning to all of the approach, or presence, of an earthquake by uttering loud cries, whilst slapping one's mouth with the palm of one's hand.

Eclipses were particularly disquieting to pregnant women, especially if they gazed at the sun or moon, in which, by the way, the Mexicans saw the figure of a rabbit. In such a case her child was liable to be metamorphosed into a rat or to be afflicted with some physical defect, such as a so-called hare-lip. According to Bustamante, this superstition still existed in Mexico in the first quarter of this century, when it was still customary to say of a child thus afflicted: "It was devoured by the eclipse." Sahagun relates, however, that a pregnant woman ventured to observe an eclipse when she had taken the precaution to wear a small obsidian knife over her bare bosom. In order to guard herself against seeing phantoms, when she went out at night-time, she usually carried some ashes in the same way. She avoided seeing criminals executed by hanging or strangulation, lest her child should be born with a cord of flesh around its neck. She also gave up the habit of chewing the gum named *tzictli*, a native invention which has been adopted in other countries, with the use of tobacco. It was believed that if she persisted in this national habit, her child would suffer from shortness of breath and die soon after birth. If she went out often after dark, her child would be inclined to cry or weep much, and if its father happened to see a phantom while out at night-time, the child developed heart disease; in order to avert these and other calamities, the mother placed some ashes, pebbles, or copal in her bosom, and the father carried likewise pebbles or a few leaves of wild tobacco.

Concerning dreams and their interpretations, I have only been able to find the following record in Friar Duran's "*Historia*."

In ancient times the natives looked upon dreams as divine revelations, and if they dreamed that they had lost one or more teeth, it was considered a sign of an impending death in their family. If a person dreamed of eating meat, it meant the death of one's husband or wife; if of being carried away by water, it meant that one's property would be stolen. Finally, to dream of flying in the air caused fear of one's approaching death.

Duran likewise records that the origin of a certain deity and of the outward appearance of its image or idol dated from the dream of a priest, who proclaimed it as a divine revelation, painted a picture of the god of his vision, and caused it to be adored. This instance throws an interesting light on the importance attached to visions by the priesthood, who resorted to fasting and certain vegetable drugs in order to induce them.

A strange practice was observed by the venders of Indian blankets who had been unable to dispose of their merchandise during the day. They laid two pods of chile or red pepper between the blankets at night-time, saying that they "fed the blankets with chile



in order to make sure that they would sell on the following day." These merchants also constantly carried about with them as a talisman the dried hand of a monkey, saying that its presence insured an immediate sale of their merchandise. This practice seems to have been ancient and deeply rooted, since Sahagun states that it was still followed in his time.

In conclusion, I shall describe the use and reputed powers of certain strange talismans, without entering into a discussion of their origin, since this would carry us beyond the scope of the present paper, into the domain of religious belief. Suffice it to state at present, that according to a lofty and touching idea, the ancient Mexicans considered that a woman who endured the sufferings of childbirth courageously, but succumbed to them, was entitled to receive the supreme reward of immortality and eternal happiness, which was otherwise bestowed only upon the heroes of the nation who had distinguished themselves or had died on the battlefield in the service of his country. The women who had died in childbirth were, as Sahagun tells us, "canonized as goddesses and adored as such," and their left arm and hand, or merely their finger and hair, were regarded as sacred talismans.

Such a talisman was specially coveted by warriors, because they believed that if their leader carried it in his shield in warfare, they would become supernaturally daring and invincible. In the words of the chronicler, "they were thereby rendered so strong, courageous, and fearless, that no one dared face them; thus they trampled upon their enemies and seized them as captives."

Quite apart from anything supernatural, it is easy to realize what an influence such a talisman may have exerted over the minds of the warriors who possessed it and on the imagination of their enemies, who perhaps dreaded its reputed power and succumbed by mere suggestion. In connection with these talismans, it is an interesting fact that there exists in the Royal Ethnographical Museum in Berlin a small, finely-worked terra-cotta jar with a lid, which, when taken from a grave in Coban, Guatemala, by Herr Diesseldorf, was found to contain a dried human finger and an obsidian knife. When I visited the museum with my friend Miss Alice Fletcher in 1895, we examined with much interest the curious little jar, which is decorated with a human figure and was evidently planned for the purpose of holding its strange and well-preserved contents. When it is realized that an obsidian knife was, as we have seen, employed as a charm against phantoms and sorcerers, and that certain human fingers were much prized talismans, their presence in a grave is accounted for, and they furnish interesting testimony that the ideas concerning their value may have been widely spread in Central America as well as in Mexico.

Another class of men vied with the warriors in attempting to obtain possession of the celestial woman's dead body, for the purpose of securing one of its arms and hands. These were the sorcerer-thieves, the tomamacpalitotique, a name which is recorded, in the singular, in Molina's dictionary, as meaning "a thief who steals and robs by means of enchantments or sorcery." The individuals who exercised this extraordinary profession did not choose it of their own free will, but had been predestined to become sorcerers by the mere fact that they had been born on the day of the native calendar-year bearing the sign *Ce Acatl* or one cane. This detail affords an insight into the enormous influence attributed to the day-signs by the ancient Mexicans, who consulted their astrologers upon every occasion, and were thus completely in their power.

The description given by Sahagun of the mode of procedure adopted by the sorcerer-thieves is so curious that it merits translation.

They always chose for the exercise of their calling a day bearing the numeral nine, united to certain calendar signs which were considered particularly auspicious. Having decided to rob and plunder a certain house, they formed a band consisting of 15 to 20 fellow-sorcerers, and manufactured an image of a serpent or of the patron of necromancy, *Quetzalcoatl*, the "Feathered Serpent." They then set out and "danced towards the house," that is to say, they advanced in unison, with measured steps, such as were executed in some of the old sacred dances. One of the leaders carried the aforesaid effigy, whilst a second carried over his shoulder the left forearm and hand of a woman who had died in childbirth, which possessed the magical power of depriving persons of their senses. In order to employ this against the inmates of the house, the thieves first halted in its courtyard and struck blows upon the ground with the dead hand and then knocked with it at the threshold or lintels of the entrances. It was said that the effect of these ominous sounds caused the inmates of the house to fall into a profound sleep or swoon, and that they could not move or speak and seemed lifeless, although they saw and heard all that was going on. Some, however, actually slept, and even snored; whereupon the thieves lighted their torches and first searched the house for provisions, and proceeded to enjoy a tranquil repast, the rightful owners observing them, spellbound. The robbers then ransacked the dwelling, took possession of every article of value it contained, tied these in bundles, and after committing other misdeeds, decamped and ran to their respective homes, laden with their booty. None of them rested on their way home; for it was said that if they did so they lost their power to rise again, and, being held spellbound until morning, were seized with their spoil and forced to betray their accomplices. In Dr. Otto Stoll's

valuable and suggestive work on the rôle of suggestion and hypnotism in the history of psychology, he points out that the symptoms described above as produced by the talismanic knocks are identical with those of suggestive catalepsy, aphasia, and hypnotism by suggestion. It can well be imagined that the mere fact of being aroused, under such terrifying circumstances, by sounds proceeding from a talisman reputed to rob persons of the power of motion, may well have induced the conditions indicated by Dr. Stoll. At all events, his work has the merit of affording natural explanations of many of the effects produced upon various primitive people by their necromancers and medicine-men, and of proving the immense influence and power that mental suggestion has ever exerted over the human mind, in every country and in all times.

If we now review the foregoing superstitions, we find that with a few exceptions they were simple and harmless, and evidently arose from the essentially human tendencies and weaknesses which cause similar superstitious practices to be observed even in all the most highly civilized countries at the present time.

The cruel practice of putting one twin-child to death immediately after birth points to a period in tribal history when life was extremely difficult, and parents may have literally had to starve themselves in order to bring up their families. The historical records of terrible famines which threatened the very existence of the nation, as well as innumerable references to the sufferings caused by starvation, in the native harangues which have been handed down to us, testify that, far back in their history, before the conquest of the southern provinces with their wealth of vegetable food-products, the inhabitants of the central plateau of Mexico had frequently to fight with actual starvation.

In conclusion, I trust that the foregoing material, now collected and presented for the first time, may prove of interest and use to students of American folk-lore, and aid in establishing the limits of the influences of the ancient Mexican culture in olden times.

I also hope that it may lead to a growing recognition of the bonds of universal brotherhood which unite the present inhabitants of this great and ancient continent to their not unworthy predecessors, who, during untold centuries, labored, suffered, and strove with terrible earnestness to solve, as best they could, the great problem of human life.

Zelia Nuttall.

NOTE. — Works referred to: Fray Bernardino de Sahagun, *Historia General de las cosas de Nueva-España*, ed. Bustamante, Mexico, 1830. Fray Diego Duran, *Historia de las Indias de Nueva-España*, ed. Ramirez, Mexico, 1867. Fray Gerónimo de Mendieta, *Historia Eclesiastica Indiana*, ed. Icazbalceta, Mexico, 1870.

## KOREAN FOLK-TALES.

## I. THE TALE OF THE ENVIOUS BROTHER.

THERE lived many years ago two young men who, as boys, had lived in the same village, and as men followed the same occupation, namely, that of selling earthenware pots. Quite naturally their friendship for each other strengthened as time went by, and so, one day, they prepared a feast, and took an oath of brotherhood. In Korea, when men or boys take an oath of brotherhood, they take a needle and thread which has been dipped in India ink, and each draws it through the flesh of the other's forearm. The India ink on the thread leaves a mark which continues throughout life, and serves as a reminder of the oath. Now this oath should ever remain inviolate, and consequently should only be taken after mature consideration; but very often young men do not act with sufficient forethought, and a quarrel on some subject or other serves to break the friendship. In the case of these two young men, the oath was taken without sufficient knowledge of each other's character, as the story shows.

These two young men travelled from place to place, as earthenware sellers do, each with a load of his wares on his back. Now the younger of the two men was good-hearted and honest, and consequently the good fairies aided him, so that he prospered much. The elder brother, however, was not a good man, and, seeing that the younger man was daily growing more prosperous, he grew very envious. His evil passions became stronger and stronger, and finally obtained the mastery over him, so that one night, whilst the younger man was quietly sleeping, he put out his eyes and fled, leaving him quite alone in a strange place. The young man's good fairy, however, did not forsake her charge, but appeared to him in a dream, telling him that if he ascended a neighboring hill, and, plucking some peach-leaves, placed them on his eyes, his sight would be restored. Now this tree is one which (with rare exceptions) is only found in fairyland, and so is called "the Peach of the Fairies." It is exceedingly difficult to obtain, but, if once obtained and eaten, it gives the fortunate possessor power to enter fairyland, as well as many other supernatural powers. When he awoke from his sleep, this dream was so vividly impressed on his mind that he determined to follow the instructions given him. Carefully feeling his way with a long staff, he walked slowly on, the fairy guiding his footsteps, until he came to the foot of a hill, which he slowly and cautiously ascended, picking his way along the narrow path. After climbing some distance, he made a misstep and fell, striking his head against

the trunk of a tree. Thinking that this might possibly be a device of the good guardian to indicate the proper tree, he plucked a few leaves, and, rubbing his sightless eyes, immediately his sight was restored. Looking up, he saw before him a large two-storied temple. He was very tired, both from his walk and the fact that all the nourishment he had had during the two days of his blindness was a little food which the wicked brother left with him when his eyes were put out. He therefore entered the temple and ascended to the upper apartment to rest. He had not been there long before he saw a number of Buddhist monks enter the lower room, who, sitting down, began to discuss various matters pertaining to themselves and the neighborhood. Now these supposed monks were not monks at all, but tigers who had transformed themselves. Korean tigers are able to transform themselves into men, after they have attained a certain age, by simply taking three somersaults. The form they usually assume is that of Buddhist monks, although they also transform themselves into old men. They can assume their original form at will by taking three somersaults backwards. The young man in the upper story did not know that they were tigers, but sat quietly listening to their conversation. He could not hear all that they said, but two facts impressed themselves on his memory. One was that if an elm-tree at the foot of the hill was cut down, a spring of water would gush out; and another bit of information which he was able to hear was, that the daughter of a rich nobleman who lived in the neighborhood was very ill and likely to die. Also that her illness was due to a centipede which had lived beneath the floor of her room, and unless this centipede was killed she could not possibly recover. For Korean centipedes, after they have lived for a thousand years, are able to make men unconscious by the exhalation of a poisonous vapor, and unless the centipede is killed within a certain time this unconsciousness almost invariably leads to coma and death. The nobleman's daughter had inhaled some of this vapor, and hence the serious nature of her illness.

After some further conversation, which was unintelligible to the young man, the tiger-monks left the pagoda, and, descending the hill, disappeared. The young man also descended from his place of rest and started out on his way home. As the weather was warm he grew very thirsty, and, entering the first house he saw at the foot of the hill, he begged for a drink of water. This house was on the borders of a small village, and the master of the house first refused the young man a drink, as the nearest well was ten miles away, and drinking-water was an expensive luxury. After some hesitation, however, the young man obtained enough to quench his thirst. He then offered to dig a well for them, remembering the conversation

he had heard in the temple. At this time the master of the house, as well as the villagers, who by this time had assembled, all became interested, and asked him where he proposed to dig the well. He replied by directing them to a neighboring elm-tree, and saying that if it was cut down a spring would be found. At this the bystanders all laughed and called him a fool, but he swore that, if his statement was not found to be true, he would forfeit his two hands. They were still skeptical, but as the stranger seemed to be so positive, and the nearest spring was so far away, they decided to find out whether the young man had supernatural powers or was only a wandering madman. A wood-cutter was sent for, and the tree was cut down. There was not the least trace of water until they dug about two feet below the surface, when the water gushed out with great force. The villagers were so grateful that they begged him to remain a few days, during which they made a feast and loaded him with presents.

The news of this miracle soon spread, and the young man was regarded as a sage. The story reached the ears of a nobleman whose only child, a daughter, lay at the point of death. He sent for the young man, and promised to make him his son-in-law if he would only restore his daughter to health. Remembering the conversation that he heard in the temple, he told the father that the illness was caused by a centipede which had taken up its quarters beneath the floor of the girl's room. The floor was taken up, and the centipede was found without difficulty. The young man directed that the centipede be boiled to death in oil. While this was being done the girl became comatose, and the parents thought that she was dead. The young man, however, did not share this anxiety, but moistened her lips with a little of the oil, and she immediately recovered. In a few days she was as well as ever, and the nobleman kept his word, bestowing his daughter in marriage on the stranger by whose advice her life was saved. The marriage was celebrated with great pomp as soon as it was possible to make the necessary preparations. As the bride was the only child of the nobleman, the two families occupied the same mansion.

Some weeks after the marriage, the young man was one morning engaged in sweeping the snow from the door, when a stranger, shivering with cold, presented himself, begging for food and shelter. This turned out to be his adopted brother. After putting out the younger brother's eyes, one misfortune followed another until he was reduced to beggary. The younger brother, however, bore him no ill-will, but treated him most kindly, giving him food and clothing for some weeks. In the course of time the elder brother forgot his misfortunes, and became more and more dissatisfied and envious.

He had only one thought, and that was how he could obtain riches for himself. At last he determined to ascend the hill and take up his residence in the temple in which his brother had seen the monks, hoping that he might find out from them some means of obtaining the wealth he coveted. He bade the younger brother farewell, not telling him of his determination, but leaving him under the impression that he was simply returning to his native village. He went up the hill, and, settling himself in the upper story of the temple for what might come, waited. He had not been there long before the tiger-monks appeared. The leader of the party, an old and clever tiger who had not been present before, knew immediately that there was a man somewhere in the building, and, taking three somersaults backwards, he resumed his original shape. He hunted about until he found the man, whom he immediately devoured. So his evil passion brought this elder brother to a bad end, while the younger brother lived long enough to see his sons and grandsons grow up around him. What more can a man desire than sons to offer sacrifice to his shade, happiness, and a long life?

## II. THE TALE OF THE SESAMUM-SEED MERCHANT.

There was once a dealer in sesamum seed who, strive as he would, could scarcely make both ends meet. He spent much time in bargaining with the farmers in order to get it a little cheaper, and he travelled far with his grain in order to find the best market. Notwithstanding all his efforts, his accounts at the end of the year barely balanced. Now sesamum seed is the most valuable of all Korean grains, and is a luxury which can only be indulged in by the rich, who use it for food. There is, therefore, only a limited demand, for the poor cannot afford so expensive a luxury. As the capital of Korea is the centre to which all the rich and noble gravitate, he hoped that here at least he would find a ready market, and so one day he loaded several oxen with seed and set out for Seoul. Imagine his disappointment on finding that the Seoul market was already overstocked, and that he could only dispose of his seed at a serious loss. He heard, however, that the crop in the southern part of the country was a failure, and, thinking that he might sell his grain better there, he set out for the province of Chöl La. Just as he reached the borders of this province a heavy storm arose, and he was compelled to take shelter in a deserted house by the roadside. Towards evening the storm broke and the sky became clear, but as he had lost much time, and the nearest village was miles away, he determined to remain there for the night. It was a clear moonlight night, and he lay awake for a long time, when suddenly he heard a great noise in the courtyard. Making a small hole through the paper of the door (in

Korea, doors and windows are made by pasting paper over a framework), he saw a large number of weasels. Now in Korea the tails of weasels are valuable, the hair being used to make pens with which the schoolboys learn to write. That night he could scarcely sleep for planning how to catch the weasels. One device after another was dismissed from his mind, either as impossible to put into execution or likely to prove unsuccessful. Suddenly an idea occurred to him, which the next day he proceeded to carry into execution. During the day a large number of small pits were dug, just large enough to afford entrance to the weasel's body. In the evening he roasted some of the sesamum seed, and, placing a little in the bottom of each hole, he retired to his room and waited. Now sesamum seed contains a great deal of oil, and when roasted has a delicious flavor. Weasels also are very fond of it, and, unless care is taken, injure the growing grain. The merchant had not long to wait, for the weasels soon collected in larger numbers than the previous night, attracted by the odor of the roasted seed. They tumbled over one another in their haste to get at the seed, and after some difficulty succeeded in squeezing their bodies through the entrance and began greedily to eat the seeds. The holes were just of sufficient depth to admit a weasel's body, and consequently their tails all stuck out of the holes. While they were feeding, the merchant came quietly out of the house and mowed off all the tails with a sharp sickle before they had time to emerge from the holes. The next morning he gathered up all the tails, and loading his oxen returned to the capital, where he sold them to great advantage, having realized sufficient to enable him to settle down on a farm and live quietly for the rest of his days.

Now the seed merchant had a neighbor, a thriftless being, who spent most of his days in idleness, whilst his wife supported him by doing needlework and washing for the neighbors. Seeing that his neighbor the seed merchant became comparatively wealthy without any effort, he thought that he, too, would attempt the same device and fill his empty purse. Obtaining the details from the seed merchant, he said to his wife: "I am indeed a lucky man. I am not compelled to work for my living any more, for I intend to go to the province of Chöl La, and get rich in the same way as our neighbor the seed merchant. With the money I thus obtain I will purchase a government appointment, and my support will then be assured; for I can borrow money from my neighbors and friends, and they will not dare to refuse me, as I shall always be able to purchase influence and power at the capital."

The idle neighbor invested all his available money in sesamum seed, even selling his house and furniture, and set out for the south-



ern part of the peninsula. He found the deserted house without difficulty, and all the holes were there, just as the merchant had left them. Roasting the seed, he placed it in the holes. That night the weasels came in large numbers, and the idle neighbor took his sickle, and, creeping quietly along, attempted to mow off their tails. He soon saw, however, that the weasels were all tailless. They were the same ones whose tails had been cut off a few weeks before by the merchant. He was compelled to return home a poorer man, having lost even the little he possessed; and, furthermore, he was compelled to work harder than ever before, in order to obtain the necessary food and clothing.

### III. THE TALE OF THE BOLD MAN AND THE TIMID ONE.

There was once a man who was travelling to a distant part of the country to visit a relative. Nothing unusual occurred during the first three days of his journey, and he set out early on the morning of the fourth day, hoping to reach his destination before nightfall. He walked on and on, and, although the road bore evidence of much travel, yet not a single house was visible, nor did he meet any fellow-travellers. He began to think that he had either lost his way or had wandered into one of those enchanted roads built by ghouls or evil spirits in order to delude travellers. He was a bold and fearless man, however, and he determined to go on. Neither a house nor a single being did he meet with all day, and he became tired and hungry. About nightfall, however, he saw in the distance a well-built tiled house. He thought it strange that so good a house should be built in so deserted a place, but it was getting dark, and consequently he made bold and entered. He coughed loudly and made a great noise (in Korea visitors announce their presence by coughing, or making a similar noise, instead of knocking at the door), and after a short time an old man appeared. The traveller begged for a night's lodging, which the old man granted. The traveller's suspicions were further aroused by seeing that this large house had only a single occupant; but as he was very tired and hungry, he determined to make the best of it, and, happen what would, not to show the least signs of fear. In the mean while the host had gone to the kitchen to prepare some food. In a short time he brought in a bowl of what appeared to be soup, and placed it before his guest. The traveller's worst fears were now realized, for he saw in the dish of soup some human bones. He now knew at once that he was on enchanted ground, and that his host was an old tiger who had transformed himself into an old man. The traveller also knew that tigers really fear men; so, putting on his boldest manner, he made a pretence of eating, though to tell the truth he feared that this night would be his

last. After some time he lay down and closed his eyes, keeping, however, very wide awake. He was not disturbed during the night, and the next morning the tiger-man appeared early, and, after wishing the traveller good-morning, asked why he had come into this deserted country. He answered boldly, "To hunt tigers." "But," said the tiger-man, "you are alone and have brought no arms. How, therefore, do you propose to go about it?" "Ah," said the traveller, "I have been in training for months, and by the aid of drugs and the repetition of magic formulæ I have attained great strength. His majesty the king, knowing this, and being in need of two hundred tiger-skins for presentation to his loyal ministers at the coming New Year, has commanded me to get them for him. Knowing that this region is infested with tigers, I have come here for that purpose. I shall remain here to-day, as I am tired with yesterday's walk, and to-morrow I propose to go hunting for these beasts. I have no need to go far, as I have reason to believe that some will be found near this house."

In Korea it is quite a common occurrence for men to retire to a solitary place (usually a temple), and to go through a course of training, that they may obtain supernatural strength and powers of endurance. Magic formulæ are repeated and drugs are taken, the latter usually consisting of iron in some form (frequently pyrites) or cinabar. In the end the spirits are invoked, and, if the man has been sincere in his motives and strict in his course of training, the spirits descend and aid him, thus enabling their disciple to leap over houses, fly through the air, and perform many other wonderful acts. This is the course through which the traveller claimed to have passed with a successful result, and the boldness of his statements, together with the hint of tigers in the neighborhood, had the desired result. The tiger-man became much afraid, and asked his guest to make himself comfortable during the morning, as he was compelled to go on an errand, adding that he need not be afraid to be alone, as the house was quite safe. At this last statement the man only laughed. The tiger-man departed, and the traveller knew that his story was believed, and that it had the effect of making the tiger afraid, and that he was therefore quite safe as long as he put on a bold front. The least signs of fear, however, would be quite fatal to him.

Now this tiger-man was king of all the tigers in that part of the country, and, having his fears excited, he wished to absent himself, not for the purpose of going on an errand, as he had told the traveller, but to call a council of his ministers and decide the best course to pursue. The more he thought of the matter, the more afraid he became, for he felt sure that the traveller recognized his true nature. A council of state was therefore called, and the king begged the

councillors to suggest some means of escaping from what he feared meant danger to many of them. The king laid special stress on the fact that no man would dare come so far, alone and without arms, unless he possessed superhuman strength. Moreover, the bold way in which he told his story without the least signs of fear, and the hints given, were positive indications that his guest was no ordinary man. The ministers trembled with fear, and it was some time before they could recover from their fright sufficiently to discuss the matter calmly. At last the minister of justice brought forward a suggestion. He said that there were now a large number of tigers in prison for violating the Laws of the Mountains. A number of these who were guilty of the most serious offences might be executed and their skins brought to the traveller, and in this way he might be induced to go away and leave the rest in peace. This suggestion met with approval, and the tiger-king was advised to return and make a proposal of this kind to the traveller.

When the tiger-king returned he found his guest quite calm and collected, not showing the least signs of fear. He prostrated himself and told the traveller who he was, begging him to spare their lives, and telling him of the proposal of the council of state. The traveller showed signs of disappointment, saying that he was very fond of hunting, but the request was a reasonable one, and therefore he would accept it. The traveller, however, inwardly rejoiced that he had escaped from a peril so easily, and the tiger-king was also glad to save his innocent subjects from danger. The difference, however, between the two was this, that the man, belonging to the superior order, was able to conceal his emotions, whilst the tiger, who belonged to the order of brutes, could not conceal his fear in the presence of a commanding, self-contained human being.

The tiger-king immediately ordered the criminals to be executed, and their skins to be brought to the traveller. The latter also demanded an ox to transport the skins to Seoul, and, this being granted, he set out for the capital. He arrived in due time, and, disposing of his skins, was enabled to live in comfort for the remainder of his days.

One of his neighbors, hearing of the way in which he obtained his riches, thought that he, too, would obtain wealth in the same way. He was, however, a very timid man, but nevertheless he set out for the residence of the tiger-king, where he arrived in due time. He told the same story as the bold traveller, but the suspicions of the tiger-king were immediately aroused. He thought it very strange that another man should come so soon after the first, and with precisely the same tale. He said nothing, however, but waited. During the night he looked through a crevice in the door and saw that his

guest had not gone to sleep, but was sitting up and trembling with fear. He now knew that this man was an impostor; so, calling his master, they ate him up.

#### IV. THE STORY OF THE COVETOUS MAGISTRATE.

Once upon a time there was a boy who was compelled to work hard for his living. In Korea every unmarried male is called a boy (regardless of his age), and wears his hair in a plait hanging down his back. On the contrary, every married male is called a man, and wears his hair tied up in a knot on the top of his head. To speak of a boy, therefore, is to speak of an unmarried male who may be five years old, or who may be fifty.

This boy, although very poor, was good and honest, never knowingly deceiving another, nor defrauding his employers. His parents were dead, and, as far as he knew, he had not a relation in any one of the eight provinces. At his father's death he inherited a small plot of ground, and the tilling of this, as well as odd jobs at his neighbors', gave him the necessary food and clothing. On account of his virtues he was protected by the good fairies, and therefore, though poor and friendless, he was enabled in time to lay by a little money. One spring, as he was digging in the fields, he could not help thinking of his lonely life, and he muttered aloud to himself: "Here I dig and labor year after year, and have enough and to spare, but, alas! there is no one to share my loneliness and to help eat my rice." Suddenly he was startled by hearing a voice near him saying: "I will share your bowl of rice." Seeing no one near, he called out: "Who is it that will share my rice?" The same answer came back to him as before: "I will share your bowl of rice." He again asked the same question, and for the third time received the same answer. This time, however, he carefully listened, to ascertain if possible from whence the voice proceeded. He imagined that the sound came from a ridge near him, and digging in this place he found what appeared to be a large pumpkin. Carefully taking it up, he placed it in his own room, for he knew that pumpkins were not found buried in the ground at that time of the year, and therefore there must be some mystery connected with it. In a few days it burst open, and out came a young girl of dazzling beauty. Imagine the boy's surprise when he saw her. The boy proposed, and the girl assented, that, as soon as the necessary preparations could be made, they would be married.

In Korea news travels fast, and it was not long before the magistrate of the district heard that the boy's house was shared by a pretty, young girl, and he determined that, if the reports concerning her beauty were true, he would marry her himself. He therefore

sent out a trusted servant, and this man declared to his master that the girl was more beautiful than any he had ever seen. Now, in Korea, if a man who has no influence amasses wealth, it frequently happens that a wicked magistrate has him arrested and cast into prison on some trumped-up charge or other, and from this he only emerges when the magistrate has pocketed his wealth, either by means of a fine, or, as is more usual, by the acceptance of a bribe which the unfortunate man is only too glad to give in order to save himself from a beating or other punishment. In order to obtain possession of the girl, this wicked magistrate resorted to means which are only too common in Korea. He had the boy seized and carried off to the magistracy. Now, in Korea, magistrates are usually the very image of dignity, and it is very rare indeed that one will stoop so low as to associate with any of the people unless they belong to the class of nobles. This particular magistrate, however, was not only wicked and unscrupulous, but most undignified, as well as a gambler. He therefore proposed to play a game of chess with the boy, forfeiting three hundred strings of money if he lost, and taking the girl if he won. The boy did not dare refuse, so a day was fixed for the game and the boy was allowed to depart. What does a poor farmer's boy know about chess? The magistrate felt sure of obtaining the girl, for he knew that chess is a game which requires thought and practice, and hence quite beyond the intellect of the poorer classes.

The boy, having never played a game of chess in his life, became ill from grief, for he knew that he had no chance of winning, and consequently would lose the girl, of whom he had grown very fond. Now this girl was a fairy, and, like all beings of that class, possessed supernatural powers. She therefore comforted the boy, telling him that he would be sure to win. In the mean time, the day set apart for the game arrived, and the boy proceeded to the magistracy. Sure enough, the boy won the game, much to the surprise and vexation of the magistrate. As the latter had made the proposition, which was now known all over the district, he could not avoid paying his forfeit. The boy was therefore sent home with his money, and three hundred strings represents a great deal to a farmer's boy. That night the magistrate lay awake thinking how he might obtain possession of the girl, for being once thwarted only made him more desirous of possessing her. The next day the magistrate again sent for him and made another proposal, which was that the magistrate's followers would be sent, two or three days hence, to take the girl by force. If the boy and the members of his clan were able to oppose them successfully, the magistrate would again forfeit three hundred strings of money, otherwise the girl would be carried off. In Korea

the magistrate of every district has a large number of followers, who act as guards to the official residence, and as local militia in cases of riot. They are all armed with bows and arrows, spears and matchlocks. But what followers has a friendless boy? The good fairy, however, promised her aid. She directed him to go and dig in the place where he found her, and three more pumpkins would be found. These were to be brought home and carefully put by until the day of the struggle arrived, when they were placed in front of the house. Soon the guards came, many in number and well-armed, and the boy trembled with fear. The good fairy, however, told him to remain calm, and cut open one of the pumpkins. After he had done this, a large number of well-armed soldiers emerged and immediately began a struggle with the guards. The soldiers were soon overcome, and another pumpkin was opened with a like result. These soldiers took the place of their defeated comrades, and compelled the guards to beg for mercy. The magistrate paid his forfeit and returned, whilst the soldiers reëntered the pumpkins, which the boy was directed to bury in the place where they were originally found. But defeat only served to increase the passion of the wicked magistrate, and in a few days he again sent for the boy and proposed a horse-race, in which a neighboring river was to be crossed. The stakes were the same as before. The magistrate made this proposition because he had in his stables the leader of the wild horses from the hills, a horse to whom distance is of no account, for he can jump a river as easily as most horses can jump a ditch. The girl, however, again came to the rescue, and directed the boy to go and dig in the same place where the pumpkins were found and he would obtain a horse. The boy dug at the place directed, and sure enough he found a horse, which he led home. On the day of the race the boy's horse took the lead from the first until they reached the river. The horse ridden by the boy easily jumped across, but the magistrate's horse fell into the river and was drowned, the magistrate himself being saved by the boy, who rode his horse into the river and dragged him to shore. The magistrate saw that it was useless to contend with the boy, for he was always assisted by some supernatural power. He paid his forfeit, and told the boy to fix a day for the marriage and he would pay all the necessary expenses. The marriage was celebrated in due time at the expense of the magistrate, and the couple lived to a ripe old age.

*E. B. Landis, M. D.*

CHEMULPO, KOREA.

## "DE LOS' ELL AN' YARD."

Fer de los' ell an' yard is a huntin' fer de mornin',  
 En she 'll ketch up widdus fo' we ever git dis corn in.

Refrain of a corn-shucking song in *Uncle Remus*.

THE expression "de ell an' yard," as used in the quotation given above, has been pronounced by Southerners and writers of negro dialect "genuine negro" for the sword and belt of Orion. Such verdicts have too long been accepted as final for certain words and sayings in the folk-lore of our Southern negro.

Unfortunately for the folk-lorist, as well as for the philologist and ethnologist, little attention has been paid to the study of our negro American dialects, or to the influences attending their formation. The first serious approach to this study reveals the fact that much which passes for genuine negro in speech, custom, and superstition, was Court English at the time of the separation of our colonies from the mother country.

I have endeavored in a paper now in press to show the importance of the study of these dialects, and the influences attending their formation as causes and effects, believing that through the conservatism of our Southern negro may be traced missing links that have their value in the study of the history of the human race. Not only does this study aim to prove that the majority of words, expressions, and superstitions claiming to be "genuine negro" are survivals with an English parentage, but in many instances it shows a background with a perspective leading into a far distant past. We are also indebted to this same conservatism for an immense amount of material in its purest and most primitive form, a matter of incalculable value to the student of folk-lore.

Just why our American negro should be more conservative than his African brother is a matter of conjecture, though there seem to be various possible causes; that it is so, seems to be indicated by facts, the negro in southern Africa being more conservative than his more northern brother.

We have an instance of this in the familiar "Tar Baby" story. If Mr. Jacobs is correct in tracing it back to the Buddhist Birth Tale of "The Demon with the Matted Hair," then our "Uncle Remus" version is purer than any of the others. The version found by Mr. Heli Chatelain in Angola, Africa, shows strong marks of contact with the whites. In this variant not only do animals appear, but men also, and a flavor of European life runs through the whole. In the Louisiana story given by Alcée Fortier, while only animals figure, there are more of them and the whole tale is more elaborate

than that of Uncle Remus. There are various other versions more or less simple, that we might use for comparison had we time. Some of these come to us from southern Africa, an interesting one having just been published by Poultney Bigelow in "Harper's Magazine." As a further example of conservatism, I would like to cite a tale not found on African soil,—the story of the rabbit and the well-buckets. Mr. John McLaren McBryde has traced this story, for the Baltimore Folk-Lore Society, through the various Middle English, Old English, the German and French versions, to the fable of the goat and the fox. Some of these versions are very elaborate, and show interesting instances of the effect of environment. One of them, written in French in the thirteenth century, is a poem of 30,000 lines. Our "Uncle Remus" story is almost identical with that of Caxton, the most primitive of them all.

As interest in these researches is being aroused and their value recognized, certain expressions are being brought forward for discussion, among them the one already quoted, "de ell an' yard," for the sword and belt of Orion. Nor has the interest in it been confined to this country, for in "The Observatory," an astronomical magazine published at Greenwich, England, there was a short article on the subject in the March number for 1895. It referred to the expression as of interest to those engaged in collecting astronomical allusions and references in contemporary literature. It called attention to a Christmas story in the "Pall Mall Budget" in which a plantation song was introduced, and said that the author, "Q," claimed the expression "de los' ell an' yard" to be "genuine negro" for the sword and belt of Orion.

Mr. Thomas P. Harrison, Johns Hopkins University, in an article published in "Modern Language Notes," April, 1893, advances an interesting theory in regard to the origin of the expression, quoting from another volume of Joel Chandler Harris, as follows:—

"It wuz dark, but the stars wuz a shinin', an' Johnny could tell by the ell-an'-yard (the constellation of Orion) that it was nigh midnight."

Mr. Harrison calls his article "The Elnyard," and says: "The idea evolved in 'Elnyard' is made evident by the ancient Swedish term for the belt of Orion (cf. Jamison), that is, Friggerock, 'Freya's Distaff,' which, after the introduction of Christianity, became Mari-rock, Mary's Distaff, in Scotland (cf. Century Dictionary), Our Lady's Ellwand. Thus it seems that the three stars in the belt of Orion appeared to these people as projecting a line an ell in length." He concludes his article by saying that "Mr. Harris is evidently wrong in writing ell-an'-yard; the n is only the Middle English ending as it appears in eln (cf. Century Dictionary) for ell."



Now, while Mr. Harrison's theory is an interesting one, and helps to throw light on the subject, he has confined his researches to the dictionaries. As folk-lorists we must go farther, and, taking up the folk-lore of the constellation, see if we cannot find a more satisfactory explanation.

From time immemorial no constellation in the heavens, not even the Great Bear, has been so noted as Orion. In and around it are some of the most remarkable stars, as well as the most brilliant constellations; so that when Orion is on the meridian all these celestial bodies are displayed in their utmost splendor, and this is visible in turn to all the world, Orion being sometimes above and sometimes below the equator.

It is not surprising, then, to find an immense amount of folk-lore clustered about this part of the heavens, or to find traces of it all over the known world.

Confining ourselves to Orion, we might stop to wonder, with the astronomers quoted by Mr. Andrew Lang, how and when this parallellogram of stars suggested the idea of the "Mighty Hunter," for as such it appears in the various cults, whether represented by the figure of a man or an animal, the latter form being still retained by our American Indians.

The early representations of the constellation on ancient monuments are five straight lines joining the principal stars, by the side of which are the hieroglyphic characters that represent a man, a sword, and belt, etc. In the temple of Denderah the constellation is represented by the figure of a man.

According to some commentators on the Vedas, however, the first conception of the constellation was that of a head, an antelope's head transfixed with an arrow; but these same commentators disagree as to just where the head was situated, and some claim that the whole of the antelope was there, the head being formed of the stars now forming Orion's head, while his shoulders and knees were the four feet of the antelope. The other theory claims that the antelope's head was formed of the stars round the belt of Orion, the belt itself being the arrow that caused the antelope's death. Later we find the arrow becoming the belt of Orion in the Hindu legend of Prajapati, "The Master of Life," "The God of Sacrifice," "Time," "The Year." Various legends are told of him, one being that, as the Year or Time, he fell in love with and receded towards his daughter Rohini, variously known as the "Dawn," the "Sky," and the star Aldebaran. To punish him for this love, the gods created a monster who shot an arrow through him and destroyed him. Following the arrow through classic literature, we find constant references to it, as for instance when Eos (Aurora, the dawn)

fell in love with Orion and carried him off, and Diana, to appease the anger of the gods, shot him with an arrow.

Again, we are told that Diana herself was in love with him, and that Apollo, angered, induced her to shoot with an arrow at an object in the sea that proved to be the head of Orion, who was swimming. Orion and the arrow flew at once into the heavens, as did Prajâpati and the arrow that slew him. There are other versions dealing with the arrow, which is still found in South America in connection with the constellation.

Among the ancient Jews, comets were known as "burning arrows," and the Talmud teaches that, when one of these "burning arrows" passes through Orion, it will destroy the world.

Classic literature furnishes many accounts of Orion's life, loves, and death, after which he always appears in the heavens as a giant, a mighty hunter; among the Chinese, "The Conqueror." To some he was the post-diluvian hunter, the mighty Nimrod, and is said to have had the power of walking on the water with dry feet. It would be interesting to know if there is any connection between this and the fact that certain phases of the constellation were dreaded by mariners of old.

To the Hebrew who said, "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion," the constellation was known as Kesil, said to come from Chesil, meaning to be inconstant, to stir up; and through the ages unsettled weather, with storms and tempests, was supposed to attend the constellation, causing it, as I have said, to be greatly dreaded by mariners. The loss of the Roman fleet in the first Punic war was attributed to the sailing of the Consuls between the risings of Orion and Sirius, despite the warnings of the pilots; while Eneas accounted for his being cast on the African coast to the fact that "dire Orion roused the sea."

Just when the belt or girdle, the sword, the lion's skin, and the club appeared, it is difficult to say. A Hindu writer,<sup>1</sup> who bases his claim for great antiquity of the Vedas on their references to Orion, suggests that the sacred thread of the Parsees worn round the waist, thus "girding up the loins," is in imitation of Orion's belt or girdle. The Brahmin wears the sacred thread, he claims, as symbolic of Prajâpati's girdle; and, while a novice, the boy who is to become a Brahmin takes part in a ceremony during which he wears about the waist a grass cord knotted three times in front to represent the three stars in Orion's belt. In this rite, known as the "thread ceremony," a stick of the fig-tree is held aloft while the following sacrificial formula is spoken:—

<sup>1</sup> Bâl Gangâdhar Tilak, *The Orion, or Researches into the Antiquity of the Vedas*. Bombay, 1893.

"O wood, be erect, and protect me from sin till the end of this sacrifice!"

Originally the skin of a deer or lion was worn, but now only a small piece tied to a silken thread. Here, then, for the novice who is about to become a Brahmin, a follower of Prajâpati, the first of all the Brahmins, we have the girdle, the skin, and the club of Orion.

There are analogies to the stories of Orion and Prajâpati in the legends of Woden the wild hunter, the god Frey and his stag, and others which we have not time to point out.

While the legends of the constellation, as a whole, are so varied, even more variously picturesque are the names given to the sword and belt. The Parsees have called the belt "the star-bespangled girdle," while the Greenlander sees in it three Greenlanders who have lost their way, and the German finds there three mowers.

The belt has been known as "Peter's staff," and in Smyth's "Cycle of Celestial Objects," published in England in 1844, some of the popular names are given, such as "Jacob's staff," possibly because of the traditional idea mentioned by Eusebius that Israel was an astrologer. Among the other names mentioned are "the golden yard of seamen," "the three kings of soothsayers," "the *ell and yard* of tradesmen," "the rake of husbandmen," and "Our Lady's wand of the Papists." In our own country, where the expression is in common use, we find in "The Wonders of the Heavens," by Duncan Bradford, Boston, 1837, the sword and belt of Orion again spoken of as the "yard and ell," with a short description.

Still earlier, E. H. Burritt, A. M., in his "Geography of the Heavens," published at Hartford, Conn., 1833, gives a more detailed description. He says: "Those four brilliant stars, in the form of a long square, or parallelogram, intersected in the middle by the 'three stars,' or *ell and yard*, form the outline of Orion." Again, in speaking of the stars in the belt, he says: "They are usually distinguished by the name of the 'three stars,' because there are no other stars in the heavens that exactly resemble them in position and brightness, etc., etc. The more common appellation for them, including those in the sword, is the *ell and yard*. They derive the latter name from the circumstance that the line which unites the three stars in the belt measures just three degrees in length, and is divided by the central star into two equal parts, like a yardstick, thus serving as a gradual standard for measuring the distances of stars from each other. There is a row of stars south of the belt, running obliquely, which form the sword. This row is called the *ell*, because it is once and a quarter the length of the yard or belt."

An effort to find, if possible, some knowledge or use of the expres-

sion "the ell and yard" outside of the Southern States has resulted in the discovery of a trace of it in a perverted form among the retired sea captains on Cape Cod, notably those who have spent most of their lives whaling.

One old captain, who I was told knew more of lunar observation than any man on the Cape, informed me he had never heard of the ell and yard, but knew all about the *yard and ell* (note my quotation from "The Wonders of the Heavens," Duncan Bradford). He explained that the three stars in the belt were called the yard because they resembled the yard-arm of a ship, but when joined with the stars in the sword they formed the letter L. Another form of expression that was given me was simply the letter L. From that version the yard had disappeared.

"But why," I have been asked, "do the negroes say 'de los' ell an' yard'?" It is possible that this is a poetic fancy. When "Johnny" can tell, by their position in the heavens, that it is near midnight, he does not say "de los' ell an' yard;" he sees them. It is in the corn-shucking song that they are lost.

Now the corn-shucking, in parts of the South, as the rice-gathering in others, was a festival season. It was made on one plantation, then on another, an all-night jollification, joined in by negroes on the neighboring plantations. During the night songs were sung, often accompanied by the notes of the banjo, or a crude form of shuffling dance; jokes were passed around, and refreshments liberally provided by the master. At this season of the year, the "ell and yard" at daybreak are just below the horizon. To the negro they are lost, "huntin' fer de mornin'," which threatens to appear before the corn is "in," or housed:—

Fer de los' ell an' yard is a huntin' fer de mornin',  
En she 'll ketch up widdus fo' we ever git dis corn in.

We have already seen that the departed spirits the Greenlander sees in the belt have "lost their way." Orion, too, when his eyes were put out, was lost, and was obliged to have a guide to take him to the rising sun, whose rays were to restore his sight. Among the legends of Prajâpati we find that, as the God of Sacrifice, he disappeared for a time from among the gods, who knew not where he was. As Yajna, the year, he was lost when he went back in search of his daughter Rohini, and it is even hinted that the constellation itself disappeared from the heavens, and for a time was lost. How much, then, of the expression "de los' ell an' yard" can be claimed now as "genuine negro"?

An old negro woman in Maryland, when asked why she called the constellation the "hellnyard," replied, "My missus told me so."

*Annie Weston Whitney.*

# THE LEGEND OF THE HOLY GRAIL.

## III.

THE examination of stories belonging to the cycle may be continued by some account of French romances, in which, as in the incomplete poem of Crestien, Perceval is made the hero of the narration.

### CONTINUATORS OF CRESTIEN.

Several long poetical compositions are preserved, in which courtly poets undertook to complete Crestien's unfinished tale. There seems to me no reason to believe that any of these makers of verse possessed information regarding the history other than the suggestions offered by their original. For their matter they depended on commonplaces of the romantic poetry of their time, eked out by an abundant exercise of individual ingenuity, each successive writer freely utilizing, embroidering, and recombining the situations depicted by his predecessors.

In the printed edition, these supplements were united with Crestien's poem in such manner as apparently to form a homogeneous work, and reproduced in an uncritical text abounding with interpolations and confusions.

(1.) *First continuator.* Crestien left incomplete adventures relating to Gawain (to use English spelling); an anonymous romancer carried on the doings of this hero. His work, devoid of psychological interest, moves on the usual level of fiction devoted to knightly exploits; the production, however, possesses some interest from the consideration that the author made use of certain tales already familiar in Arthurian fiction, and that the outlines of his plots, in these cases, seem not so completely recast by free imagination as is usual with writings of this cycle.

Among these stories may be mentioned the concluding episode (lines 20,843-21,916) relating to Carahes (the Gaherys of Malory), a brother of Gawain. While Arthur is holding court at Carlisle a boat appears, drawn by a swan, and containing the body of a slain knight, the lance-head still inserted in the wound; a letter requests that the burial may be postponed for a year, in order that opportunity may be given for the extraction of the fragment; the knight who succeeds in this essay will be under obligation to avenge the blood of the deceased. Carahes touches the weapon, which of itself falls into his hand, and consequently feels himself bound to set off as knight errant in quest of an enemy of whose name and residence he is ignorant. At this time the hero is pledged to return to a certain garden, where he had been vanquished by a dwarf, who has

bound him to reappear at the end of a year; he fulfils the engagement, this time vanquishes the dwarf, and also subsequently jousts with the dwarf's master, using the spear-head mentioned; in the encounter the adversary of Carahes is struck down with a wound of the same character as that which he himself had inflicted on the knight of the swan-boat, this antagonist being that very murderer of whom Carahes is in search. A damsel who happens to be present recognizes the lance-head as formerly the property of her own lover, the unfortunate swan-knight; this personage is named as Brangemor, son of Brangepart, the (fairy) queen of a solitary isle, and of her mortal lover, Guingamor (a name variously spelled); the poet speaks of the tale of Guingamor as famous in his day. Of this lay a version has survived ("*Romania*," vol. viii. 1879, p. 50); the extant tale is apparently a variant of that known to the continuator, and does not contain the name of the fairy mistress. The story, of the Rip Van Winkle type, relates to the experience of a knight who has been resident in a fairy palace for three days, as he supposes, but in reality for three hundred years; such a history has been related in numerous European forms, and in all probability was familiar throughout Europe, in many variations, at the time of the continuator. A later writer, author of the prologue to be mentioned, seems to have known a different or modified version of the tale of the swan-boat, seeing that he places the scene at Glamorgan; he regards the fiction as a "branch" of the Grail history.

In spite of the remotely mythical character which belongs to certain incidents of the account, this fantastic narrative bears obvious marks of recent elaboration, and cannot, as seems to me, be regarded otherwise than as the composition of French romancers contemporary with the continuator, and as the product of their unbridled fancy, which, after the time of Crestien, overflowed all limits. The idea of the swan-bark may probably have been borrowed from a French tale, then well known, but which has been preserved only in later forms, *The Chevalier au Cygne*. The traditional element of the adventure seems to have consisted in a popular belief, of which traces elsewhere appear, that the weapon which has been instrumental in causing a death ought to be preserved, probably on account of the superstitious belief that it would be found potent in the vengeance. The figure of the dwarf (originally a demonic power), who requires a knight whom he has encountered to meet him a second time at the expiration of a year, was a genuine element of popular fiction, but is here introduced from other tales (one such narrative recited by the continuator himself) and has undergone a recast which obscures primary significance.

A section of this continuation (lines 19,637-20,375) deals with the

Legend of the Grail, and makes Gawain arrive at the castle of the Roi Pescéour, or Fisher King, just as in the poem of Crestien Perceval had done. While King Arthur and his court are encamped in the forest, an armed knight passes, who fails to accost the queen (the idea is borrowed from Crestien's Erec). The seneschal Kex (Kay) having failed in an attempt to bring in the knight, that task is intrusted to Gawain, whom the stranger voluntarily follows (the model is the narration of Crestien's Perceval). The knight, while thus under the protection of Arthur's nephew, is shot by an arrow directed by an invisible hand (it is hinted that Kex is the author of the misdeed); before leaving the world, the knight makes a last request, that Gawain shall don his armor and ride his steed, in order to fulfil a task, respecting which he supplies no additional information. Accordingly, Gawain pursues his way, riding he knows not whither, and on his route passes a chapel, in which a light is extinguished by a black hand. (It afterwards appears that this extinction is an emblem of the death of one of the race of the Fisher; the poet declines to explain the occurrence, remarking that it is characteristic of the Grail that the story must be related only as "it ought to go," line 19,940). The hero rides all night and all the following day (through Normandy and Brittany, says the text, doubtless corrupt; the scene is laid on the marches of Britain). At last he reaches the sea, and enters an avenue overarched by boughs (the notion is copied after the journey of Yvain in Crestien's *Chevalier au Lion*); he proceeds in this direction until midnight. At last he reaches a hall full of people, who on account of his costume at first take him for their master, but perceive their error when he is disarmed. Those present quit the hall; bearers enter, carrying a bier on which is laid the body of a knight, upon whose breast lies the fragment of a sword; clergy follow in procession (the account is modelled after the funeral scene in Crestien's poem relating to Yvain). The company depart, leaving behind the bier; Gawain sees a crowned knight, who calls for water, and a banquet is served; in place of seneschal and butler, the rich Grail in many courses performs the service, supplying the tables with food and wine; when the king commands the board to be removed, the supper vanishes. Gawain, left to himself, sees only the bier and a lance, from which drips blood, flowing through a golden tube into a silver cup. The king reappears, carrying the sword brought by Gawain, which is only the other half of that resting on the body of the knight drawn by the swan. (It is now perceived that the knight whose armor Gawain had donned was bound on an errand of vengeance; according to the idea of the vengeful weapon already noted, the person to be avenged being the lord now about to be

interred, who had been slain with the sword broken in the stroke, carried by the avenger of blood, and from him taken by Gawain.) The king requires his guest to reunite the pieces of the sword, declaring that under no other condition will he be able to succeed in his task. Gawain makes inquiry about the lance, and is informed that it is that with which the Son of God had been wounded in the side, and which will bleed until the Day of Judgment. As the latter stroke had caused inestimable gain, so another blow (that by which the nameless lord had been slain) has brought about terrible loss, seeing that thereby the kingdom of Logres (*i. e.* Loegria, England) and the whole country had been destroyed. While listening, Gawain falls asleep, and at morn finds himself by the seashore, his horse and arms at his side. He sees the country (which, as it seems, has been in a waste and waterless condition, although nothing has been definitely said to that effect) restored to verdure and freshness as a result of the questions he has asked; the folk whom he encounters bless him for such result, but blame him for not making inquiry with regard to the Grail, a procedure which would have caused them unspeakable satisfaction. He promises himself that, if another opportunity offers, he will be less neglectful, and will inquire as to the mystery (*le secré et tout le service*, 20,333). He resolves to make up for his failure by accomplishing other feats of arms before returning to Britain (the borderlands of adventure in which these occurrences are supposed to take place, though within the island, are not included under that title).

The suggestions on which this narration is founded are furnished by Crestien, who makes Perceval receive from his cousin, the Fisher King, a sword which is to break at the first blow; this weapon is used by Perceval, and actually is shattered, but the pieces are sought and obtained by the Fisher. It has also been stated that the sword may be reunited only by a certain Trebucet, resident at an unnamed lake, and that, after such welding, it will be a trustworthy weapon. The continuator, finding the enigmatical weapon thus in possession of the lord of the Grail, thought that he could make good use of the situation, making ability to join the pieces a necessary part of the credentials of the hero who comes to inquire about the sacred vessel. But, in order to utilize the suggestion, he is obliged altogether to contradict Crestien's representations. There could hardly be a more definite indication that the continuator had no independent information about the story, and that his source, so far as regards a story of the Grail, was solely the incomplete romance of Crestien, complemented by a liberal exercise of imagination. As usual in such cases, the intelligence of the writer was unable to prevent lapse into utter inconsequence;



instead of proceeding to describe the manner in which Arthur's nephew proceeds on his duty of blood vengeance, he turns to another episode, avoiding particulars as to the name and rank of two slain knights, no doubt for the best of reasons, namely, because he had himself no definite idea, and did not find his power of invention sufficiently brilliant to carry him through so difficult a task.

Equal indifference to the intentions of his predecessor is shown in the continuator's treatment of the Grail. In Crestien this is simply a dish used for the purpose of conveying food to an unseen person, of religious profession, who is able to exist on the sacred host, the bread of angels. The continuator has altogether forgotten the invisible occupant of the adjoining chamber, whose comfort had been the sole reason for the introduction of a dish; in his tale the vessel now appears in the character of a miraculous producer of food. The dish has become a talisman, its title *Graal* being not a common but a proper name; it has a mystic character, and the tale relating to it is so sacred that it must be communicated with caution. As the lance is connected with Christian history, and as an account of the Grail is reserved for a climax, it would seem that the vessel also must have been associated, in the author's mind, with the Passion, and that a legend must have belonged to it, as well as to the sacred spear. No such legend has been preserved save that related by Robert de Boron; nor is it clear how any one could have been led to think of a dish as the holiest of Christian symbols, had it not been for the identification with the cup of the Eucharist, which was probably the invention of Robert himself. Moreover, the words cited as applicable to the uses of the vessel are terms used by Robert, and possibly borrowed from him. It has above been argued that in all likelihood the poem of Robert succeeded that of Crestien by a very few years. For these reasons I am inclined to regard the story of the continuator as the result of the concordance of ideas borrowed from Robert and Crestien. It is, however, possible that intermediate terms may have existed; the appearance of Crestien's poem was doubtless followed by a flood of speculations regarding the intent of the author, and the manner in which he had designed to continue his narrative; of the mass of literature relating to the subject, only a small portion has survived. In regard to the date of the continuator nothing definite can be stated, saving that his relation to subsequent works of the cycle seems to indicate his time of writing as scarce later than a decade after the predecessor whose work he undertook to carry on.

(2.) *Second continuator.* — The history was taken up by a rhymer as incoherent, but less lively; the name of this poet, who turned his attention to the exploits of Perceval, according to G. Paris, was

probably Gaucher de Dourdan. The result was a tedious narrative in which the ideas of Crestien and his continuator were variously embroidered and expanded. Tales of knights in superb castles waiting to be challenged by sound of horn, champions who fulfil the bidding of their mistresses by defence of dangerous fords, damsels who mourn over slain lovers whom the hero is expected to avenge, are repeated beyond satiety. A great part of the story is occupied by a complicated narration concerning the lady of a castle possessing a self-playing chess-board. Perceval arrives at this castle and plays a game, in which he is mated by the pieces, who move of their own accord; in his disgust he is inclined to throw the board and men into a lake below, but is prevented by the sudden appearance of a fair damsel (who makes a mysterious appearance at the window, standing outside, and in front of the water, line 22,497). Enamoured of this personage, he entreats her favors, and, as a condition of obtaining these, is required to capture the head of a white stag, by the aid of a hound lent for the purpose; the head is obtained, but, together with the hound, carried off by a daughter of the Fisher King, who desires to punish the hero for his failure to make inquiry respecting the Grail. Perceval finds the latter damsel, and requests the return of the stolen property, but is now required to vanquish a knight who has his dwelling in a tomb; while doing battle with this objectionable person, the head and hound are carried off by a brother of the latter. In the sequel Perceval is able to recover the stolen objects and return them to the owner, whose reward he receives. Intercalated is an account of a visit to the mother whom Perceval had deserted: she has passed from earth, but left behind a daughter; from the lips of his sister Perceval is informed of his mother's death. In the end, Perceval a second time reaches the (unnamed) castle of the Fisher King, and (as Gawain in the lines of the first continuator) is required to rejoin the pieces of the sword, a task which he nearly but not quite accomplishes; this partial success causes the host to proclaim his guest as lord of his house; at this point the story, having artfully given a hint of incompleteness, suddenly breaks off (no doubt by intention, the author having undertaken to produce an effect similar to that made by the incomplete tale of Crestien).

The writer has given himself no opportunity to explain his idea of the Grail; but his manner of description, and the epithets he applies are in all respects consonant with the supposition that to him the Grail was known as the sacramental vessel described by Robert de Boron. As in the case of his predecessor, the poet is perfectly ready to contradict the ideas and situations of Crestien, provided he can produce an effect by so doing; he has no hesitation in sacri-

ficing the character of his hero for the sake of disreputable adventures, making him a second time visit his mistress Blancheflor, only for the sake of again abandoning her ; he does not seem to have conceived that the sacred nature of the vessel required any corresponding quality in the hero. Respecting his date, nothing further can be said than that the continuation seems to have been familiar to most of the writers subsequently to be considered.

(3.) *Mennecier*. — Nearly a generation later (about 1220) a third rhymier took up the tale. This author was able to add the names wanting in his predecessors ; he affirmed that the knight at whose funeral Gawain had assisted was Goon Desert, a brother of the Fisher King, slain by a certain Partinial of the Red Tower, nephew of Espinogre, enemy of the Fisher. The stroke is avenged by Perceval, who carries the head of Partinial to the castle of the Fisher-man, and once more witnesses the service of the Grail (the continuator has neglected to notice the mysterious hermit of Crestien's narrative). The Fisher King, learning that Perceval is his nephew, desires to abdicate in his favor ; but the guest refuses to accept such preferment during the lifetime of his host. He returns to Arthur's court, where he remains until the decease of the king, when he is summoned by a damsel and assumes the kingdom. After seven years, informed of the decease of his brother Agloval, he retires to a hermitage, whither he is followed by the Grail, which serves him with food. After ten years more he passes away ; his soul is taken up to heaven, as are Grail, lance, and salver, while his body is interred in the *Palais Aventureus*, and on his stone inscribed : " Here lies Perceval li Galois, who achieved the adventures of the Holy Grail."

It is clear that this writer understood the Grail in the manner in which it is described by Robert ; but the uncertainties of an inaccurate text make it impossible to say whether or not he was acquainted with the Galahad version of the story. It does not seem necessary to argue that his additions to the story are the result of pure invention.

(4.) *Gerbert*. — Of this writer, nearly contemporary with Mennecier, only an abstract has been published, a deficiency probably not to be much regretted. The conclusion is independent of that of Mennecier, but, according to the editor, follows the work of Gaucher. In his second visit to the castle of the Grail, Perceval is unsuccessful and turned away (as Gawain had been). He marries Blancheflor, but a celestial voice bids him preserve his virginity, promising that from his line shall descend a lady who shall be ancestress of the deliverer of the Holy Sepulchre (vol. vi. p. 210; the allusion is to the legend of the Chevalier au Cygne, in which the swan-knight

is made forefather of Godfrey of Bouillon). In a third visit Perceval reunites the pieces of the sword, and in answer to questions is told the story of Joseph of Arimathæa, now explained in conformity with the Galahad romance, obviously familiar to the writer.

The poem thus furnishes an additional example of the freedom used by writers of the cycle; the author has no hesitation in transferring situations from a tale quite different in character.

(5.) *MS. of Berne.*—In a brief but independent ending given in the MS. of Berne, Perceval, in a third visit, names himself to the Fisher King as son of Alain li Gros. The Fisher acknowledges Perceval as his grandson; within three days the king dies, consecrating Perceval as his successor.

(6.) *Prologue.*—An unknown writer thought proper to prefix to Crestien's Perceval an introduction of more than twelve hundred lines. This author was acquainted with three visits of Perceval to the Grail (line 327), and therefore with the sacramental character of the vessel, in accordance with the representations of Robert de Boron; but he furnishes an example of the freedom of these romancers in an account of the vessel totally inconsistent with that of Robert. In ancient times, as he avers, it had been the practice of *puceles* (maidens, *i. e.* fairies) to issue from their mounds bearing refreshment, and carrying wine in cups of gold; King Amangon having violated one of these damsels and carried off her cup, the kingdom became waste, the trees lost their leaves, and the fountains ceased to flow. The cause of the injured damsels was taken up by armed knights, who waged war against Arthur and the Knights of the Round Table. One of these cavaliers, Blihos Bliheris, having been captured by Gauvain, was sent prisoner to the court of Arthur, where he remained as a nameless personage. This captive was an excellent story-teller who never bored his hearers:—

Mais si très bons contes savoit  
Que nus ne se péüst lasser  
De ses paroles escouter.

From this informant the knights of the court learn that their antagonists are descendants of the fairy damsels and their outragers. On acquiring this information, the knights vow a quest in search of the court of the Rich Fisher (thus made one of these fairy mansions); this personage, a famous necromancer, was capable of altering his shape in a hundred ways. The poet is acquainted with seven "branches" of the history of the Grail, in each of which the castle is visited by a different knight; among these divisions he mentions stories of Tristan and Lancelot, and a "conte del ciel," perhaps a version of the tale above mentioned concerning Carahes.

The idea set forth by the writer, that trouble between fairies and

mankind had arisen in consequence of the injustice and ingratitude of individuals who had abused their favors, appears elsewhere. It is possible that the author had found something similar in familiar Arthurian stories ; but the connection of the idea with the Grail is to be considered as his own addition, and only another example of the recklessness with which minstrels used the tales they professed to complete.

## PERCEVAL (DIDOT MS.).

Robert de Boron makes the future possessor of the holy vessel to have been an unborn son of Alein, sister's son of Joseph of Arimathæa. The work of Robert may have led to numerous attempts to complete the tale. Of such essays two are extant. The first, a continuation of the story of the Merlin, exists only in the single manuscript indicated.

The tale opens with an account of the manner in which Arthur learns from Merlin that the Round Table has been made in imitation of that of the Last Supper and its copy by Joseph, in which had been left an empty seat symbolical of that occupied by Judas. The early history is related after suggestions contributed by Robert's Joseph of Arimathæa. The possessor of the Grail, the Fisher King, now an old man, cannot be cured of his infirmity until visited by the best of knights, who will put a question regarding the use of the Grail, after which the enchantments of Britain will come to an end. Merlin withdraws to his place in Ortoberlande (*i. e.* Northumberland), where he finds Blaise, confessor of Merlin's mother, whom he informs respecting the events ; it is through the work of Blaise, as we are told, that the history is known. In the next scene we are taken to the home of the dying Alein (the Fisher King), who, at the command of the Holy Ghost, bids his son Perceval seek out his grandfather Bron, father of Alein, who dwells in the isles of Ireland, and who will not die until he has been able to commend the holy vessel to his descendant, who is charged, in the first instance, to repair to the court of Arthur, where he will obtain directions in regard to his future course. At Pentecost, in Carlisle, Arthur holds a tournament, at which Perceval makes his appearance, on the first day taking no conspicuous part ; on the second day he bears arms for the sake of Aleine, niece of Gauvain. Perceval is invited by the king to become one of the household, and in spite of the warnings of Arthur, who mentions the fate of previous occupants of the place, insists on seating himself in the perilous seat left at the Round Table (as recounted in the Merlin). The earth opens, and a celestial voice rebukes the king, declaring that, were it not for the excellence of Perceval's father, the guest would have suffered the fate of that Moys who (as related in the poem of Robert) had suffered for simi-

lar presumption: it is said that the infirmity of the Fisher King cannot be cured until one of the companions of the Round Table shall have accomplished such feats of arms as to merit the title of the best of knights; after such distinction is attained, he shall be conducted to the habitation of the Fisher, who will be healed but pass away, leaving to the new-comer the holy vessel and communicating the secret words taught by Joseph. As a consequence of this revelation, Perceval makes a vow to seek the house of the Fisher King, and his example is followed by the other knights; on the following day they come to a chapel and a cross, where the questers separate, each pursuing his own separate path. The adventures of Perceval are narrated at length, the narrative being in great measure based on that of the second continuator concerning the damsel of the chessboard, the head of the white stag, and the stolen hound, a history repeated with additions and improvements; as in the continuation, the sister of Perceval also figures. With these incidents are interwoven adventures patterned after the poem of Crestien, so that the whole narration forms a curious *mélange* of themes derived from the original work and its sequel. In the end, Perceval arrives at the castle of his grandfather, puts the question, and heals the king. Perceval is informed that the lance is that with which Christ was pierced, and that the Grail contained the holy blood collected by Joseph of Arimathæa. A voice from heaven informs Bron that within three days he will depart from earth, after having informed his successor respecting the secret words; angels carry the soul of the king to heaven, and the enchantments of Britain are at an end. At the same time is heard at the Round Table a crash of thunder. Merlin conducts Perceval to Blaise, declaring that his own labors are at an end. A conclusion carries on the history of Arthur until the time of his departure for Avalon, the story being related by Merlin, who declares that he himself can neither die nor henceforth freely move in the world, and who returns to a place of concealment in the forest.

This romance has been regarded as composed by Robert de Boron, and as forming the third member of a trilogy, of which the Joseph of Arimathæa and the Merlin were the earlier divisions. Such seems still to be the opinion of G. Paris ("*Littérature française au moyen âge*," p. 99); but he offers no argument in defence of this position. Supposing the doubts before offered concerning Robert's authorship of the Merlin to obtain acceptance, the supposition falls to the ground. Independently of such view, there are reasons for presuming that the writer of the tale was not identical with the authors of the two other treatises. In favor of such opinion no good ground has been given. Robert makes his romance

depend on a pretended Latin original written by Joseph himself; the writer of the *Perceval* would have his readers believe that a work of Blaise was his authority. The difference of style and conception appears to me so total as to exclude common authorship; the *Perceval* is ultra-romantic, as the *Merlin* is pseudo-historical, and the *Joseph* legendary. According to the *Merlin*, the perilous seat is not to be filled until the achievement of the adventure of the Grail; in the *Perceval*, the place is taken before anything is heard of the Grail, and no further mention is made of the empty place. As the number of banqueters at the Round Table the *Merlin* names fifty knights, the *Perceval* twelve peers, and afterwards thirty knights. Such variation has the appearance of one of those contradictions which, as before observed, continuators, in their reckless desire for originality, were in the habit of introducing. Finally, the father of the hero is named, not Alein, as in the poem of Robert, but Alein li Gros, as in the prose recast of Robert. Again, if the work had really been composed by the same hand as the *Merlin*, it could scarcely have been so neglected as to appear only in a single manuscript.

## PELLESVAUS.

There is extant another long prose romance, in which *Perceval* is represented as a son of Alein li Gros; this person is now spoken of as lord of the Vales of Camelot (in the MSS. the name is misspelled as Vilein or Julien). Instead of Bron, another name is assigned to the grandfather of *Perceval*, whose mother is a cousin of Lancelot; but the relation of the hero to Joseph of Arimathæa is the same as in the poem of Robert. The writer amused himself with capriciously altering the name *Perceval*, spelling it, in accordance with fantastic derivations, as *Perlesvaus* (expounded as a name indicating the loss of the Vales), or *Par-lui-fet* (self-made): the form *Perceval* is, however, usual; in a subscription the name is spelled *Pellesvaus*.

In this tale no mention is made of an empty seat at the Round Table. In the court of Arthur at Carlisle appear three damsels, who arrive in a car drawn by white stags, and bring from the Fisher King a red-cross shield, once the property of Joseph of Arimathæa, hereafter to be used by the destined hero who will accomplish the adventure of the Grail; the proper person will be known by his own shield, which will exhibit a white stag on a red ground, as well as by the reception of a pet hound left for the purpose. The first visit of *Perceval* to the Grail is not expressly related, but he is represented as sick in consequence of his failure. *Perceval* relieves the Chastel de Puceles from the attack of a wicked uncle of his own, the king of the Chastel Mortel. This person, the villain of the drama, persecutes the mother of *Perceval*, who is dwelling at Came-

lot, and her daughter goes to Arthur's court in search of a champion. At this time Perceval himself arrives in a galley managed by a white-haired old man, takes the shield of Joseph, and departs before his sister can come to speech with him. Lancelot and Gawain go in quest of the hero. The sister, however, fortunately meets Perceval, and informs him of his mother's situation; he sets out for Camelot, while the sister goes to a cemetery, whither it is necessary for her to proceed in order to obtain a cloth from the altar. At the entrance of Camelot she overtakes her brother, and the three surviving members of the family are reunited. Perceval departs on adventures, in the course of which he visits his uncle, the Hermit King; certain of his experiences are allegorically explained. Meantime, after the death of the Fisher King, Perceval's wicked uncle has usurped the castle of the Quest, where, in an adjoining chapel, the Grail is wont to appear, and has paganized the place. Perceval, with twelve hermits, undertakes an expedition and storms the castle, while the uncle kills himself. Perceval is now led to undertake a remarkable voyage, in the course of which he touches at various islands. In one of these isles he sees men of remarkable whiteness. By a chain a golden crown is lowered from heaven, and Perceval is made to promise that, when a vessel having a red-cross sail shall appear to take him, he will revisit the isle and take the crown. In another island is living an uncle's wife of the hero, who needs his help; and in still another he finds the tombs of his own ancestors. He returns to the castle of the Quest, where he reigns with his sister and mother; after these pass away, the ship with the red-cross sail arrives, in which Perceval departs, never more to be seen by human eyes. The Grail vanishes from the chapel, which is still in existence; two knights of Wales who visit the chapel become hermits, and never mention the things they have seen. The narrative is attributed to Joseph of Arimathea himself, who is said to have written it in Latin. It has been preserved in the archives of a holy house in the isle of Avalon (presumably Glastonbury). With the story of the main hero are interwoven adventures of Gawain and Lancelot. The former, as a condition of admission to the castle of the Fisher King, is required to fetch the sword with which John the Baptist had been beheaded; the knight, however, is unsuccessful in his second visit. Lancelot, on account of his unrepented sin with the queen, is unable to obtain sight of the Grail. It is a peculiar situation of the romance that Arthur's queen is made to die in consequence of grief for the loss of her son Lohot. The Scottish wars of Arthur are inserted. There is no love story; Perceval is known as the Good Knight, or the Chaste Knight, and the Grail receives the title of Most Holy (*sein-time*).



In this romance the most wildly extravagant adventures are narrated in the most prosaic style. Such quality seems characteristic of a relatively late tale, and the fiction has usually been so regarded. On the other hand, many similar situations reappear in the Galahad romance, while the present story seems to exhibit a simpler and earlier type of these incidents. Such considerations, presumably, have led G. Paris to regard the narrative as forming part of the material used by the makers of the Galahad tales. These two positions are not contradictory, for there is every probability that the form in which the romance is extant is not that in which it was originally composed. Independently of this consideration, there is no reason to suppose that we possess more than a small part of the mass of romances relating to the Grail, constructed at the end of the twelfth and the beginning of the thirteenth century, with Perceval for a hero; and it may well be that ideas corresponding to those noted floated freely in these fictions.

Particularly significant is the story respecting the voyages of Perceval; comparison makes it clear that the account is modelled after the famous voyage of St. Brandan. On the other hand, the Galahad romances exhibit very much altered and more marvellous accounts of journeys by sea. In this part of the story, therefore, we seem to obtain a glimpse of the manner in which contemporary literary material was worked up into the Grail romances, and an illustration of the extreme rapidity with which unrestrained fancy elaborated simple accounts into the wildest fiction.

#### NOTES.

*Continuators of Crestien.* See G. Paris, *Hist. litt. de la France*, vol. xxx. pp. 27, 28. (Explanations announced as to be printed in *Romania* have not yet appeared.) H. Waitz, *Die Fortsetzungen von Chrestien's Perceval le Gallois*, Strassburg, 1890. Continuations in the edition of Potvin occupy (1) lines 10,601-21,916, but lines 12,395-15,164 are interpolated: Waitz, p. 5. (2) Lines 21,917-34,934. (3) Lines 34,935-45,379: epilogue, vol. v. pp. 157, 158. In the third continuator the passage containing the history of Joseph of Arimathea, after the Galahad story, lines 34,991-35,128 seems interpolated: Waitz, pp. 12-14. It would, therefore, appear likely that the same is the case with the name Corbiere (variant of Corbenic, the Grail castle). But the name of the Palais Aventureux, line 45,365, where Perceval is interred, also seems reminiscent of that at Sarras in the Galahad story. Whether Mennecier used a romance of the Galahad type may be left for a critical editor to decide. The ending of MS. of Berne is given by A. Rochat, *Über einen bisher unbekannten Percheval li Galois*, Zürich, 1855, p. 90; Prologue in Potvin, lines 1-1282.

*Perceval (Didot MS.).* In E. Hucher, *Le Saint-Graal*, 1875, vol. i. pp. 415-505. *Pellesvaus.* In Potvin, vol. i. pp. 1-352.

*Relation of the Perceval of Crestien to later romances of the cycle.* The doctrine set forth in these pages, that stories treating of the Grail depend exclusively on the poem of Crestien, will receive confirmation from an examination of the

manner in which passages of the poem have been expanded into long and contradictory narrations. As examples of this process may be cited the following developments: (1) *Misinterpretation of pronouns*. In line 7789 the pronoun *cil* has reference to the father of the Roi Pescéour, not to that personage; the contrary supposition has caused Perceval's host to be set down as his uncle instead of his cousin (so in Nutt's abstract). In line 4749 *cil* refers to Perceval, not to the cousin; the reverse supposition causes Wolfram to represent the hero as ignorant of his own proper name. On this account the address of Perceval's mother to her son as *beau fils*, line 1567, is understood by Wolfram as meaning that this was the only appellation of the boy (compare the prologue in Potvin, line 1234),—an idea remote from the mind of Crestien. (2) *The Adventures of Britain*. In line 2449 the idiot who has been injured by the seneschal assures the king that the latter is to encounter perilous adventures: in this prediction the poet only intended to include the experiences recounted in connection with the appearance of Perceval; but the phrase was understood by later romancers as signifying the Quest of the Grail and its dangers, commonly spoken of as the Adventures of Britain, or the Enchantments of Britain. (3) *The bleeding lance*. In Crestien's tale this weapon has nothing to do with the wounds of the Fisher King, which are said to have happened in a battle in which he had been hurt by a javelin, line 4691. The current French explanation came to be that the spear was that with which Christ had been wounded; but the weapon is connected with the wound of the Fisher King in lines which have been celebrated, but seem to be interpolated, 7542-45, where it is stated that the kingdom of Logres had been or would ultimately be (the form *ert* is ambiguous) ruined by this lance. (4) *The Sword with the Strange Hangings*. The Fisher King presents Perceval, a stranger in his house, with a sword of which the hangings are precious (lines 4337-38. *Celui ki laiens ert estranges, De ceste espée par les ranges*). In line 6090 is mentioned a totally different weapon, as the Sword with Strange Hangings (*L'espée as estranges ranges*). Confusion led to the supposition that this latter weapon was connected with the story of the Grail. According to Crestien, the sword is to break at the first blow, and must be welded by its maker, Trebucet. The first continuator uses and perverts the idea, making the weapon break in a mysterious encounter, in which falls a knight by whose loss the kingdom of Logres is said to be ruined (as above noted, an interpolator applied this description to the lance). The continuator did not furnish a name for this slain knight. Mennecier knows that he was called Goon Desert. The Queste considers the sword to have belonged to King David, and mentions its fracture in a strife between Lambar, one of the Fisher Kings, and a warrior named Urlain. A continuator of the Merlin is acquainted with another dolorous blow in which has figured the weapon of a two-sworded knight; this brand, brought from Avalon, becomes a possession insuring the ruin of its owner, having figured in the combat of two brothers, Balaain and Balaan (Malory has inserted the story); with this sword Lancelot will slay his dearest friend Gawain. Again, the fortunes of a two-sworded knight are divergently recounted in the *Chevalier aux deux espées*. In this manner a few lines of the master serve as the seed, whence rise branch and entwine a whole library of fiction.

*The Second Continuator and Robert de Boron*. The lines of the continuator (as printed by Potvin): *li Gréaus — Que tant est biaux et précieux — U est li clers sans glorious — Del Roi des rois* (28072-75), seem to me obviously a paraphrase of the words of Robert: *Devant ce reissel précieux — Où est rostres sans glorious* (2452-53). So the idea of Gaucher, that the Grail protects him that sees it against the wiles of the Devil during that day (28,078-81) seems borrowed from Robert's similar statement (3061-76).

W. W. Newell.

# MORE COUNTING-OUT RHYMES.

THE publication of my "Counting-out Rhymes of Children" (London, 1888), and the reviews of the same in home and foreign journals, led to the receipt from friendly correspondents of quite a number of additional rhymes. In that volume I endeavored to show the wide distribution of the custom of counting-out among civilized and semi-civilized nations, to demonstrate its great antiquity and to establish a relation between the doggerels and the magic formulæ of sortilege and divination current in the Middle Ages. The collection of 877 doggerels embraced specimens in the following languages: Penobscot, Japanese, Hawaiian, Marathi, Romany, Arabic, Turkish, Armenian, Bulgarian, Modern Greek, Swedish, Portuguese, Spanish, Basque, Italian, French, Dutch, Platt-Deutsch, German, and English; to these I am now able to add Chinese, Korean, Hungarian, and Croatian.

My correspondents wrote from points as widely separated as Tasmania, Cape Town, the Farøe Islands, the Scilly Islands, the Channel Islands, Germany, and Italy, besides several States of the Union; they reported variants of the doggerels printed, and contributed about one hundred new ones. Some of the variants from English sources were made up of combinations of portions of one doggerel joined to parts of another, and illustrate the difficulty encountered, when making the collection, of determining the original form of a series of variants; obviously it is often impossible to ascertain the standard, the form being dependent upon individual caprice.

In referring to divination by rods, mention might have been made of the story of Aaron's rod, that alone of the twelve rods of the tribes of Israel "brought forth buds and bloomed blossoms," when placed in the tabernacle of the congregation before the testimony (Numbers xvii.). Analogous to this is the budding of Joseph's rod, on the occasion of his betrothal to the Virgin Mary ("Evangelicum de nativitate Mariæ," cap. vii., viii.).

Belcher's Biography of George Whitefield gives an interesting case of sortilege practised by the Rev. John Wesley, of the variety known as rhapsodomancy. "The eminent evangelist, George Whitefield, sailed from England for Georgia in January, 1738, on the very day that John Wesley arrived from the colony. When Wesley landed he found it was still possible to communicate with Whitefield, and the latter was surprised to receive a letter from him saying: 'When I saw that God, by the wind which was carrying you out, brought me in, I asked counsel of God; His answer you have enclosed.' The enclosure was a slip of paper with the words: 'Let

him return to London,' which Wesley had obtained by lot, to which he had recourse. Whitefield prayed for direction and went on his voyage."

In a personal interview with Mr. Charles Godfrey Leland, he indorsed my attempt to link counting-out doggerels with ancient magic spells, and he stated he was acquainted with other instances than the one I cited :—

One-ery, two-ery, ickery, Ann,  
Phillycy, phallacy, Nicholas John,  
Queever, quaver, Irish Mary,  
Stinclum, stanclum, buck.

And this view has been further confirmed by the receipt from Professor Bohuslav Brauner, of Prague, of the following verse, said to be an ancient Gothic conjuring oath, and currently used in Bohemia as a counting-out rhyme :—

En, ten, teene,  
Sau, raka, seene,  
Sau, raka, dikita,  
Buja, bouja, bouf!

(The vowels have the Italian sound.)

The rhyme beginning, —

Eena, deena, dina, duss,  
Cattla, weela, weila, wuss,

of which there are several variants, is said to be a "half Celtic rhyming score." (Grant Allen, *Scores and Tallies*, "Cornhill Magazine," 1886).

The counting-out rhyme which I took from the lips of a half-white Penobscot Indian of Maine, —

Ani, kabi, lavis, haklis, untip,

has been since reported by Mrs. W. W. Brown, of Calais, in a paper on "Some Indian Indoor and Outdoor Games of the Wabanaki Indians," printed in the "Transactions of the Royal Society of Canada, 1888." She gives it the form :—

Hony, keebec, laweis, agles, huntip,

which differs but little from the Penobscot. The game in which this phrase is used has already been described in the *Journal of American Folk-Lore* (vol. iii. pp. 71 and 296, 1890).

Mr. Stewart Culin, President of the American Folk-Lore Society, in his remarkable work, "Korean Games,"<sup>1</sup> gives examples of counting-out rhymes in Chinese, Korean, and Japanese, showing their wide distribution among Oriental people. The following Hungarian

<sup>1</sup> Pages 53 and 54.

doggerel I took down from the lips of a little boy, Ferstl Gyula, in Budapest :—

Egyetem, begyetem, tenger, táncz,  
Hajdu, sokor mit rivancz.  
Nem kivanok, egyebet csak,  
Egy, darab kenyeret.  
Szél, szál, szalma, szál,  
Eczki, beccki, tengereczki.

As with similar doggerels in other languages, these lines mix nonsense with words that are translatable; lines 2 and 5 are nonsense; the meaning of the rest is as follows: "Egyetem" = university; "tenger" = more; "táncz" = dance; "sokor" = brother-in-law; "rivancz" = what wilt thou; "kivanok . . . darab" = I wish only one more piece of bread; "szél" = the wind; "szál" = a thread; "szalma" = straw.<sup>1</sup>

Other Hungarian counting-out rhymes have been communicated to the *Journal of American Folk-Lore*, by A. G. Gerster, (vol. ix. p. 297).

The eminent folk-lorist, Dr. Friedrich S. Krauss, of Vienna, whose acquaintance with thirteen languages current in southeastern Europe gives him great linguistic advantages, has given several rhymes in use by the Slav people; in the following, used to count out the fatal number thirteen, the words are meaningless :—

Ena, vena, vukla, tena,  
Tan, to, krisi, plot,  
Mili not, ge, gu, got!

The following is reported from Istria :—

Jenoga, doakute, trikute, ciceri, pega, lega, smokva, lokva, denjo, dic.

This may be translated, but all the words are corrupted by child-talk :—

Of one, twice, thrice, four, five, six seven (figs), eight (puddle), nine, ten.

Another from Istria :—

Pen, pen, penica,  
Jajerova, korica;  
Stan' glat, man' glat, popecak;  
Stara baba, va dolac.

Some of this is gibberish and some is translatable: "Jajerova korica" = egg-shell; "stan' glat" = begin to look; "man' glat" = to look at me; "popecak" = earthen panes of a stove; "stara baba" = old wife.

The child who draws the lots is called "gaukarica," and a child is

<sup>1</sup> The Hungarian numerals are as follows: — 1 = egy; 2 = kettő; 3 = három; 4 = négy; 5 = öt; 6 = hat; 7 = het; 8 = nyolcz; 9 = kilencz; 10 = tíz.

appointed to make sure that the *gaukarica* does not cheat. The child on whom the word "dolac" falls, runs and is chased by the rest; when caught she is called "stara baba," old wife, and the game begins.

Croatian children, playing the game of "Fledermaus" (bat) employ the following for counting-out:—

Binguli, banguli, prekoncir,  
Cici, pici, temperici.  
Cika, caka, usparaka,  
Jena, vila, a bis paka.

From Barcelona, Spain, Miss S. C. J. sends me several doggerels, of which the following is most characteristic:—

Una, dona, tena,  
Catona, quina, quienienta, estaba  
La reina en su camaretta.  
Vino, cuadril, telon, cuadrilon  
Cuentalas bien que las doce son.  
Va fuera!

From Padua come a number of Italian counting-out rhymes, such as the following:—

Savo, secello de oro più bello  
De oro più fin, cente Marin.

Tre maranse, tre limoni,  
Per andare in ostaria  
Cichete, ciachete, mandalo, via!

Pipi, solo, ravasolo,  
Cota, bianca, minisanca,  
Pipi uno, pipi due, pipi tre,  
Pipi quattro, pipi cinque, pipi sei,  
Pipi sette, pipi otto, scarabaccio,  
Citadella, esca, molesca, pela, via!  
Quala? Questa?

My young friend, E. M. W. W., of Geneva, informs me of a method of counting-out current among Swiss children. Three children place their hands palms down in contact, one above the other; one child cries:—

Zig, zag, zou!

and all the children drop their hands suddenly, sometimes turning their palms up and sometimes retaining the hands in their original position. The child caught with his (or her) hand turned in a position contrary to that of the other two is said to be *out*. The two remaining children join hands with a third and repeat the process until all have been put out save one, who is then declared to be *it*.

Swiss children often adopt another method for determining who

shall be *it*. They join hands in a ring, and dance around, singing:—

Randin, picotin,  
La Marie a fait son pain,  
Pas plus gros que son levain,  
Pugh! dans l'eau.

At the word *Pugh!* all drop on the ground suddenly and the last child down is *it*. This is used chiefly by little girls.

In repeating the following, the leader touches the hands of the children at each word:—

Pomme d'arinetti, pomme d'apis,  
Tapis, tapis rouge.  
Pomme d'arinetti, pomme d'apis,  
Tapis, tapis gris.

A friendly correspondent sends me a number of French doggerels from Sark, Channel Islands, of which two examples must suffice:—

L'horloge qui sonne  
Par 1, par 2, par 3, par 4,  
Par 5, par 6, par 7, par 8,  
Par 9, par 10, par 11, par 12,  
La vieille bouze. Va-t'en!

Un I et un L ma tante Michelle,  
Dérobe des figues nouvelles.  
Ne passez pas par mon jardin  
Ne cueillez pas mon rosemarin  
Crim, crom, crim. Va-t'en!

From distant Cape Town, Captain T. R. sends me doggerels in the Dutch patois spoken by the Boer children; of these, two specimens are here given:—

My Vader bouwde een huis,  
In die huis was een kamer,  
In die kamer was een vrouw,  
In die vrouw was een hart,  
In die hart was een brief,  
In die brief stond geschreeven,  
Jan Karlatyes "Hoender Dief."

Waar na toe?  
Na Dantje Roux,  
En dat voor stoeken  
Een dopje te steeken.

Next to English no language is so prolific of counting-out rhymes as German, and to select from the scores in hand those of particular interest is difficult:—

Eckli, beckli, zuckersteckli,  
Ka, ka, si panto,  
Nix, nux, 'naus!

*Austria.*

Entli, wentli, witt, witt, witt,  
 Witt, witt, witt is David,  
 David der is Lämleherz,  
 Lämleherz is "Kicsin kert,"<sup>1</sup>  
 Kicsin kert is Holzebock,  
 Holzebock is steifer Rock,  
 Steifer Rock is Blümleinstock,  
 Blümleinstock is — draus !

*Southern Hungary.*

The following shows the influence of child-talk and the languages foreign to German in Southern Austria : "Glasl" = gläschen ; "aus-sig' sutz" = ausgesagen ; "I" = Ich ; "kan" = kein.

Asl, wasl, Thomas wirfs Glasl  
 Du und nur der Blasl,  
 Wir, wur, aussig' sutz,  
 I und der, der kan Esel ist gibt mehr.

Eine, kleine Miez-Maus,  
 Lief um 's Rathhaus.  
 Eins, zwei, drei.  
 Du bist davon frei !

Ena, tena, tickoletta,  
 Aschler, waschler, pumpernelle,  
 Pumperdie, pumperda,  
 Aschler, waschler, doria.

Ene, mene, mito,  
 Kala, rahda, zito,  
 Kala, rahda, esbouquet,  
 Eier, weier, weg !

Campus hast in kübel g'schisza,  
 Wie vil Nägel ear verbisza,  
 Eins, zwei, drei,  
 Du bist frei.

*Southern Germany.*

The Dutch rhyme from Cape Town finds its analogue in the following German one ; the method of counting one hundred in the last line reminds me of a still shorter process current among boys in New York city thirty or forty years ago : "Ten, ten, double-ten, forty-five, fifteen." This was used in the game of "I spy," and was repeated as rapidly as possible by the boy who shut his eyes and promised "not to look" while he counted one hundred, the other children thus securing time in which to conceal themselves. The German doggerel runs thus :—

In meines Grossvaters Garten stand ein Baum,  
 In dem Baume lag ein Nest,

<sup>1</sup> Hungarian for "Little garden."



In dem Neste lag ein Ei,  
In dem Eie lag ein Brief,  
In dem Briefe stand 's geschrieben,  
Wer auf hundert kommt muss kriegen,  
10, 20, 30, 40, 50, 60, 70, 80, 90, 100.

The English rhymes, if their gibberish may be called English, come from the ends of the earth as well as from home. The following selection shows their geographical distribution and the variety of form, a variety which seems to be limited only by the imagination.

Indy, tindy, allego, Mary,  
Ax, too, allego, slum.  
Orgie, porgie, peeler gum.  
Francis, itty, gritty, itty,  
Gralum, joodlum, pipes.  
*New Town, Tasmania.*

Eena, deena, dina, doe,  
Kattler, weena, wina, woe,  
Each speech must be done,  
Ten and eleven are twenty-one.  
*Cape Town.*

House to let, inquire within,  
People left for drinking gin.  
Drinking gin and taking snuff,  
Don't you think that 's bad enough?  
*Cape Town.*

Ing, ping, piparsling,  
Nelja, pelja, suga, luga,  
Santa, piva, hiva, diva,  
Dapa, krets.  
*Strömöe, Faröe Islands.*

Amka, marieka, dronneka, dross,  
Skyttel, piper, foss.  
Bim, bam, rottingang,  
Ess, pess, aff!  
*Strömöe, Faröe Islands.*

Onery, two-ery, ickery, Ann,  
Fillicy, fallacy, Nicholas Jan.  
Crinkum, crankum, Irish Mary,  
Stinkum, stankum, buck!  
*Scilly Islands.*

Dip!  
Ickery, ahry, oary, ah,  
Bidly, barber, oary, sah.  
Peer, peer, mizter, meer,  
Pit, pat, out one!  
*Penzance, Cornwall.*

In Cornwall, England, children have a way of casting lots, described to me thus: A pebble, or other small object, is held in the closed fist, both hands are made to revolve rapidly over each other, and they are then suddenly placed on a table one above the other; the child saying:—

Handy, pandy, whiskey, wandy  
Which hand will you have,  
Top or bottom?

The following is used in Cornwall, England, as a spell for seeking something lost:—

Vezey, vazey, vum,  
Buckaboo has come.  
Find if you can and take it home,  
Vezey, vazey, vum.

Eeny, weeny, winey, wo,  
Where do all the Frenchmen go?  
To the East and to the West,  
And into the old crow's nest.

*Shropshire.*

Timothy Titus took two ties  
To tie two tups to two tall trees,  
To terrify the terrible Thomas a Tullamees.  
O, U, T spells out goes he!

*Shropshire.*

Fire! Fire! says Obadiah.  
Where? Where? says Stephen Clare.  
Behind the rocks, says Doctor Fox.  
Put it out, says Sammy Doubt.  
'T was never in, says Jimmy Trewin.  
That's a lie, says Jacky Treffry.

*Falmouth, England.*

Zeenty, teenty, fickety, fell,  
Zell, dell, domen, ell,  
Zirky, pirky, tory, roke,  
Zam, tam, rotten stoke.

*Scotland.*

Prinkushun, velvet cheer,  
Christmas comes but once a year!  
When it comes we turn the spit,  
I brent my fingers, I feel it yet.  
The cat's paw flew over the table,  
The cat began to play with the ladle.  
In came Tush, ken ye me?  
I'm the constable, can't ye agree?  
Ha'penny pudd'n, ha'penny pie,  
Stand ye out by!

*Scotland.*

I-rum, bi-rum, bumberlock,  
Six wires to the clock;  
Hitspin, turnawin,  
Tiffy, taffy, out and in.

*Somerset, England.*

There was a little waterman  
Who wore a red coat.  
Up stairs, down stairs, do you want a boat?  
Penny on the water, tuppence on the sea,  
Threepence on the railway,  
Out goes she!

*London.*

Joe, Joe lost his toe  
In the battle of Mexico.

*Western Pennsylvania.*

Old Father Niberty  
Dander scribberty  
Cat kill away.  
Kill away cat with your long pair of guilders.  
Huckabulroy, what call you this  
But your gigglety moy.

*New Hampshire, 1815.*

Rye, chy, chookereye, chookereye,  
Choo, choo, ronee, ponee,  
Icky, picky, nigh,  
Caddy, paddy, vester,  
Canlee, poo.  
Itty pau, jitty pau,  
Chinee Jew.

Pontius Pilate, King of the Jews,  
Sold his wife for a pair of shoes.  
When the shoes began to wear  
Pontius Pilate began to swear.

Sam, Sam, the soft soap man,  
Washed his face in a frying pan,  
Combed his hair with a wagon-wheel,  
And died with a toothache in his heel.

*Western Pennsylvania.*

*H. Carrington Bolton.*

## NOTES AND QUERIES.

THE TALE OF THE WILD CAT: A CHILD'S GAME.—I may add two versions of the Wild Cat story contributed to No. XXXVI., January–March, 1897 (p. 80), by Maud G. Early, from Baltimore.

## A. THE BLACK CAT.

T stands for Tommy.



S stands for Sallie.



Tommy built walls to his house.



Then he put in two windows to look out of.



And he put up two tall chimneys.



And he put a grass-plot at the door; the house was up on a hill, you see.



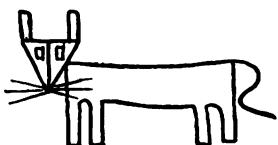
One day he thought he would like to go down and see Sallie.

After he had talked with Sallie a while, they thought they would go down in the cellar (for some purpose or other, which I have forgotten. I cannot remember that the matter for which they went was emphasized; it appears to have been the going).

When they got down in the cellar, they went along a little way, and then they climbed up again and went they fell down went along a little up again; then way; then they



and they walked along after that, and climbed up again, and tle way far-down they again; and just a lit- and then



cried out, "O-O-O-O-O-O-O! See that *big* BLACK CAT!"

The cellar was usually spoken of as being a very dark place.





along a little way, and then quite a long way; then they way, and then they climbed they went quite a long, long fell down again, quite far;


along a lit-ther, and tumbled they went tle farther, climbed up again; and then they




This story was told to me, with the aid of a pencil, quite frequently when I was a young child.

## B. THE WILD-FOWL.

There was once an old man who lived in a house near a pond. Here is the house  and here is the pond. 

He made a back yard to his house. 

 The pond had a great deal of grass growing around the borders.

Two men came into the neighborhood to hunt and fish, and put up their tents.

As to the succession of events in the story, I am not clear. But the two hunters each make a journey to the pond, and either slay or capture a bird of some sort—if I am not mistaken, a wild-fowl—and return to their respective tents; and the old man likewise makes a journey to the pond and back to his house. The story culminates by the old man's letting the water out of the pond, which, if I recollect, is done to prevent the future exploits of the hunters in that direction. He appears to exercise some sort of guardianship over the pond.

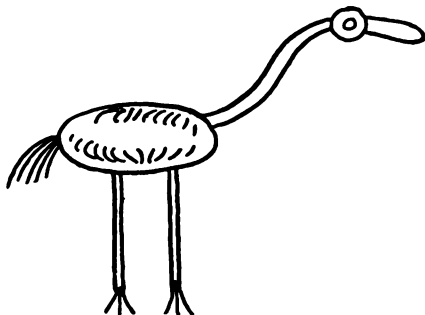
Here is the complete figure of the wild-fowl when the journeys of the hunters and of the old man are finished, and the water has been let out of the pond,—the figure of the bird which the hunters either captured or slew.

This story of the wild-fowl I have heard only once or twice, I think; but the story of the black cat was quite frequently told to me. The wild-fowl story always bothered me, because it is, as will be noted, scrappy; and I think that some connecting links must have been omitted.

A lack of unity is caused by the scene of action shifting from the old man's house to the tents of the hunters.

The inner circle in the old man's house was either a window or a door; but, if I remember correctly, I had to ask the narrator which it was intended for, and the answer was unsatisfactory.

It will be noted that the "S which stands for Sallie" turns the wrong way for an S. It evidently dates from a time long anterior to the printed letter; from a time sufficiently near to primitive times for animals to be



drawn as they invariably are by untrained hands,—from left to right, with the face turning toward the left. There was no other way for the cat's tail to point but as it does. I used to object, as a child, to the wrong way the S turned ; but the narrator always went calmly on. The myth of that cat's tail was too firmly grounded to be shaken by the protests of a child.

The "Wild Cat" of the story in the last number of the *Journal* and the "Black Cat" of the "Tommy and Sallie" story given herewith are doubtless more closely akin than at first sight appears. May I venture to trace out some of their possible relations ?

A well-known couplet runs : —

Whenever the cat of the house is black,  
The lasses of lovers will have no lack.

(A statement perhaps borne out in the case of the Sallie whom Tommy goes to see.)

The popular belief that a young woman who is fond of cats will be an old maid is well known. In Thuringia, however, the girl who is kind to cats and makes much of them will marry first. These opposite beliefs are probably the reverse sides of the same mythic idea which makes the cat the symbol of the woman who is unappropriated by a legal male proprietor. In the primitive stages of society, when human beings herded like animals, marriage laws were unknown, and a woman was not necessarily bound by law to a husband as her proprietor. Advancing civilization, which evolved the legal obligation of a woman to be faithful to one man, also cast a slur upon the marriageable woman who remained independent and unattached to any one male proprietor. Hence the disgrace of being "an old maid."

*Ida C. Craddock.*

PHILADELPHIA, PA.

THE MONSTER IN THE TREE : AN OJIBWA MYTH.<sup>1</sup> — The following myth was secured in the fall of 1894 at Peonagowink, which is situated on the west bank of the Flint River, in Saginaw County, Michigan. It was related in broken English by an old Ojibwa Indian, now an exhorter in the Indian Methodist church at that place.

In the time of my great-grandfather, in Michigan, a chief, having had a prophetic dream of what he should do, took twelve men to go to war with another tribe. A long distance from home, on their way, one of the men saw what he thought was a bear-tree and told the others of it, saying he thought there was a bear in it. Their leader examined the tree to see if it was so, and said it was not a bear-tree ; that a bear made a different scratch on a tree in climbing. After arguing with them, and telling them they need not go up to see, as he was sure it was not a bear, he found them still dissatisfied with his judgment, and at last allowed one of them to climb up to assure them.

One of the men then climbed to the hole near the top of the tree, and

<sup>1</sup> Presented at the Annual Meeting of the American Folk-Lore Society, December 29, 1896.

looking down saw a monster. He cried out to the others, "It is not a bear, it is a monster. We shall all be killed. Run away as fast as you can."

The monster came out of the hole and went down the tree, leaving the man above the opening, and, running after one of those on the ground, killed him, took him in his mouth, and put him into the hole in the tree. In this manner he continued to catch each man, killing him and placing him in his lair in the tree. While he was after the eleventh man, who by this time had run a long distance, the man up in the tree came down and ran in the opposite direction at the top of his speed. Coming to a large river, he swam across and ran on until he saw a lion.

The lion said to him, "You cannot escape the monster. Crawl under me." After the man had done this, the lion told him to sit down a short distance away and said, "I am going to fight with the monster when he comes and will kill him, but not without losing my own life. Then when you go home I want you to bring six white dogs to me."

The monster soon came, and both he and the lion were killed in the battle, as had been predicted.

The Indian went home and selected six white dogs. After securing these, he took them to the place where the lion had fallen, and offering them to him said, "Here are the six white dogs you told me to bring." He then killed each dog by hitting it on the head.

The lion at once came to life and said to the man, "I have saved your life, and you can now go home in safety."

This myth is one of a class of traditions, of frequent occurrence, in which the fundamental thought is the escape of a man from one monster through the assistance of another supernatural being.

The white dog sacrifice played an important part in the ceremonies of the Iroquois and neighboring tribes. Among the Indians from which this myth was secured it was practised as late as 1819, when they ceded to the United States government the land surrounding the little farm reserves where they now live.

*Harlan I. Smith.*

**GAMES OF CHILDREN IN LANCASTER, MASS.**—The following games, formerly played in the town named, exhibit some variations from corresponding forms heretofore printed:—

(1) Two young people, a boy and a girl, were placed in opposite corners of the room, and required to advance toward each other, saying as they took a step forward: (The boy) "My old squaw, how I love you!" (The girl) "My old Indian, how I love you!" The fun consisted in efforts to make the couple laugh, when the like procedure would have to be repeated.

(2) The party is made to arrange itself in couples by a selection directed by the rhyme:—

I am a poor widow, I live all alone;  
I have but one daughter (or son), and she (he) is my own:

Daughter, daughter, go choose your own ;  
Choose you a good one, or else choose none.

*Mrs. A. M. L. Clark.*

LANCASTER, MASS.

CORN-PLANTING RHYME. — Can any one complete the following corn-planting rhyme, supposed to be of New England origin?

One for the cutworm,  
One for the crow,  
— for the —  
And — to grow.

It has been suggested that the third and fourth lines should be :—

One for the blackbird,  
And one to grow.

*Sarah E. Sprague.*

CHICAGO, ILL.

## LOCAL MEETINGS AND OTHER NOTICES.

NINTH ANNUAL MEETING. — The Ninth Annual Meeting of the American Folk-Lore Society will be held in the Donavan Room, Johns Hopkins University, Baltimore, Md., on Tuesday and Wednesday, December 28 and 29.

*Tuesday, December 28. Morning Session.* 10 A. M. Meeting of the Council. 11 A. M. The Society meets for business. Address of welcome, Presidential address, and reading of papers. *Afternoon Session.* 2-5 P. M. Reading of papers. Evening reception to visiting members by the Woman's Literary Club of Baltimore.

*Wednesday, December 29.* 10 A. M.—1 P. M. Morning Session for the reading of papers. 2-5 P. M. Afternoon session for the reading of papers.

As the annual meeting for the current year will mark the completion of the first decade of the Society's existence, it is hoped that the occasion may be made useful in extending the membership and influence of the organization; and members who can make it convenient to attend are urgently requested to do so.

The following are titles of papers communicated to the Secretary :—

MISS ALICE M. BACON, Hampton, Va., "Methods and Work of the Hampton Folk-Lore Society."

MRS. FANNY D. BERGEN, Cambridge, Mass., "Experiences of a Collector of Folk-Lore."

DR. FRANZ BOAS, New York, N. Y., "The Transformer and the Culture Hero in American Mythology."

PROF. H. CARRINGTON BOLTON, Washington, D. C., "Relics of Astrology."

DR. CHARLES C. BOMBAUGH, Baltimore, Md., "The Bibliography of Folk-Lore."



MRS. WALTER BULLOCK, Baltimore, Md., "On the Collecting of Maryland Folk-Lore."

DR. ALEXANDER S. CHESSIN, Baltimore, Md., "Russian Folk-Lore."

MR. STEWART CULIN, Philadelphia, Pa., "American Indian Games."

MISS ALICE C. FLETCHER, Washington, D. C., "The Significance of the Scalp-Lock; a Study from the Omaha Tribe."

DR. GEORGE M. GOULD, Philadelphia, Pa., "Child Fetiches."

MR. STANSBURY HAGAR, Brooklyn, N. Y., "More about Glooscap."

DR. CHRISTOPHER JOHNSTON, Baltimore, Md., "Old Babylonian Legends."

DR. J. H. McCORMICK, Gaithersburg, Md., "Folk-Lore of Gems and Minerals."

PROF. OTIS T. MASON, Washington, D. C., "The Jack-knife, and How to Whittle."

DR. WASHINGTON MATTHEWS, Washington, D. C., "Ichthyophobia."

MISS MARY WILLIS MINOR, Baltimore, Md., "A Folk-Tale."

MR. WILLIAM W. NEWELL, Cambridge, Mass., "Opportunities for Collecting Folk-Lore in America."

PROF. J. S. VAN CLEVE, Chicago, Ill., "Negro Music."

MISS ANNIE WESTON WHITNEY, Baltimore, Md., "The Bean in Folk-Lore."

PROF. LEO WIENER, Cambridge, Mass., "Folk-Songs of Russian Jews collected in America."

REV. CHARLES JAMES WOOD, York, Pa., "Descents into Hell."

DR. HENRY WOOD, Baltimore, Md., "Poe's Fall of the House of Usher; a Study in Comparative Literature and Folk-Lore."

MRS. JOHN C. WRENSHALL, Baltimore, Md., "Some Modern Charms and Spells."

*Note.*—The headquarters of the visiting members will be at the St. James Hotel, Charles and Center streets.

HARVARD FOLK-LORE CLUB.—During the present season, two papers have been read before the Club. (1) October 28, by Mr. F. S. Arnold, on "Classical Folk-Lore relating to the Canary Islands;" and (2) on November 11, by Mr. P. A. Hutchinson, on "Folk-Lore of the Canary Islands." During the remainder of the year, the papers will be devoted to American anthropology, meetings being held fortnightly. Titles of papers to be presented are as follows: (3) Lightnings and Thunder among the North American Indians; (4) Serpents in Connection with Thunder; (5) The Cardinal Points and the Four Winds; (6) American Culture Heroes; (7) War Traditions; (8) Ideas concerning the Future Life, and Journey Myths; (9) Americanized European Themes, Half-breed Stories; (10) Witches, Witchcraft, and Demons; (11) Animal Tales (zoögenic myths); (12) Physio-graphical Stories; (13) Dolls.

*Homer H. Kidder, Sec.*

CINCINNATI BRANCH.—The first meeting of the season was held November 9, at the Woman's Club rooms. Mr. Arthur W. Dunn's lecture on

"Primitive Cosmogonies" included a number of creation-myths. The Zuni myth of the origin of the world and of man was given and commented on at length. Music and a "half hour" in the tea-room concluded the evening.

The following programme has been adopted for the meetings of this branch during the season of 1897-98: November 9. "Cosmogony," Arthur W. Dunn, A. M. A comparison of creation-myths from various parts of the world, with a somewhat detailed study of American creation-myths. The origin and dissemination of such myths, and their psychological basis. — December 14. "Folk-Religion," Symposium. Creeds; Practices; Worship of plants, animals, fetiches, nature, ancestors, mythical heroes, deities. — January 11. "The Separable Soul," J. D. Buck, M. D. Origin of belief. Burial of objects with the dead. Ghosts, echoes, dryads, naiads, angels, and demons. — February 8. "Folk-Music," Prof. John S. Van Cleve. Analysis of the physical and psychical characters of the music of primitive people. Origin and evolution of musical instruments and composition. Drama, ballads, ritual, emotions, dance, games, etc. — March 8. "Current Superstitions," Charles L. Edwards, Ph. D. Concerning fairies, dwarfs, giants, times, seasons, wishes, dreams, cures, festivals, stars, moon, sun, divination, amulets, charms, obi, death, etc., with examples from the Bahamas. — April 12. "Dissemination of Folk-Lore," Rev. David Philipson, D. D. Theories of Jacob and William Grimm and of Max Müller: (a) Organic or primary tales known to the undivided race. Inorganic, or secondary, which arose after division. Resemblances due to common descent. Aryan source, — India, Persia, Greece and Italy, Northern Europe. Myth elements of the Iliad, Odyssey, and old Greek dramas found in English nursery tales. Recent Theories: (b) Diffusion through contiguity of races; ethnic origin and relationship, especially indicated by language, of secondary importance. (c) Independent invention of folk-lore. Resemblance due to analogous culture-stages.

Books especially recommended for 1897-98: Journal and Memoirs of the American Folk-Lore Society; The International Folk-Lore Congress, Papers and Transactions, 1892; Tyler: Primitive Culture, 3d ed., 1891; Spencer: Principles of Sociology, 1877; Grimm: Teutonic Mythology, 4 vols., 1880-88; Newell: Article on Folk-Lore, Johnson's Universal Encyclopedia, new edition, 1894; Brinton: Myths of the New World, new edition; Frazer: The Golden Bough, a Study in Comparative Religion, 1890; Hartland: The Science of Fairy Tales, 1891; Perseus, 1894-6.

The officers of the Branch for 1897-98 are as follows: President, Charles L. Edwards, Ph. D., University of Cincinnati; First Vice-President, Rev. David Philipson, D. D.; Second Vice-President, Miss Annie Laws; Secretary, Miss Therese Kirchberger, 2643 Bellevue Avenue, Mt. Auburn; Treasurer, F. A. King, 110 Huntington Place, Mt. Auburn; Advisory Committee, Mrs. George A. Thayer, Miss Laura Wayne, J. D. Buck, M. D., Arthur W. Dunn, A. M.

*Therese Kirchberger, Sec.*

## BIBLIOGRAPHICAL NOTES.

## BOOKS.

IN INDIAN TENTS. Stories told by Penobscot, Passamaquoddy, and Micmac Indians to ABBY L. ALGER. Boston: Roberts Brothers. 1897. Pp. viii, 139.

In this little volume Miss Alger has given us a welcome addition to our knowledge of the folk-lore of the Eastern Algonkins. As she states in the preface, her interest in Indian folk-lore—awakened by work done in 1882-83, when associated with Mr. Leland in collecting material for his "Algonquin Legends of New England"—has continued, and in the twenty-three tales here given we have evidence that the field was not by any means then exhausted.

In one or two of the tales there is here and there a humorous admixture of European ideas, notably in the "Creation," where it is said: "In the beginning God made Adam out of the earth, but he did n't make Gluskabé. . . . Gluskabé made himself out of the dirt that was kicked up in the creation of Adam."

A number of the stories are to be found in slightly altered form in Leland or Rand; in the story of "Vliske," the Wiwillmecq, or horned serpent, is substituted for the serpent of Leland's version; and the story of the "Building of the Boats" is told much more fully, instability of the canoe built by Partridge for himself, rather than inability to propel a round one, being given as the result of his attempts to surpass all the other birds. One of the most interesting tales is that of the squirrel. He is taught the law by Mûin, the bear,—even as Baloo taught Mowgli,—and then sets out on his travels to see the world. He unsuccessfully attempts to drive the robin from her nest; and by interfering in a quarrel in which he has no business, and taking part unasked in a council of M'teulin or witches, he breaks the law and gets into scrapes of various sorts, from the last of which he escapes with his life, to be sure, but scorches his fur, which has retained its red color to this day. There are many points of interest also in "The Fight of the Witches," in which a Kiawakq', or giant, possessed of great magical abilities, defends himself for a long time against a series of other sorcerers: force or violence of all kinds he is able to resist, but at last succumbs to the last of his enemies, who, in the form of a beautiful girl, entices him to his death.

The language of the stories, although in places somewhat too literary, in the main attempts, apparently, to follow the actual words of the narrator. It is to be regretted that the sources of the tales have not been given in each case; in one only, out of the twenty-three contained in the volume, is it stated from which of the branches of the Eastern Algonkins the tale was obtained, although from internal evidence the majority seem to be Penobscot or Passamaquoddy in their origin. In a note to "Why the Rabbit's Nose is Split" the author says: "This version of the 'Fox and the Crane' shows how the Indian changed the fables of Æsop and La Fontaine, told

him by French missionaries, to suit his native surroundings." The tale relates how the rabbit, dining with the woodpecker, sees the latter provide food by pecking at a tree; thinking he can do the same, he asks the woodpecker to dinner, and, in his vain attempts to imitate his former host's actions, splits his nose, which has remained cleft to this day. This story or its analogue is found among many of the Western tribes, and it is not at all necessary to suppose for it a European origin. Apart from these considerations, however, Miss Alger's work must prove a distinct aid to students of Algonkin lore; and her results should induce others to enter the same field.

*R. B. Dixon.*

**THE CELTIC DOCTRINE OF RE-BIRTH.** By ALFRED NUTT. With Appendices: the Transformations of Tuan MacCairill, the Dinnsenchas of Mag Slecht, edited and translated by KUNO MEYER. (Grimm Library, No. 6, *THE VOYAGE OF BRAN*, vol. ii.) London: David Nutt. 1897. Pp. viii, 352.

The first volume of "The Voyage of Bran," containing Mr. Nutt's essay upon "The Irish Vision of the Happy Underworld," has already been noticed in this *Journal* (vol. viii. p. 334). In the second volume of the work, he discusses the idea of repeated birth into the world of men, in certain old Irish tales attributed to supernatural beings. The titles of chapters are: "The Mongan legend," "Irish re-birth legends," "The relation of Ireland to Christian and classic antiquity," "Agricultural ritual in France and Ireland," "The Tuatha De Danann," "The contemporary fairy beliefs of the Gaelic-speaking peasant," "Summary and conclusion."

Setting out from the old Irish text which forms his starting-point, Mr. Nutt finds therein embodied two principal conceptions: first, the belief in a land of unending joy which mortals may enter, but whence they may not return without dying; and, secondly, faith in extra-human beings who are able to make themselves parents of mortals: the latter notion is sometimes united with the idea of the incarnation in flesh of the spirits themselves. In extant traditions, these notions have passed into the form of heroic tales. Mr. Nutt is of opinion that Christian ideas exercise no essential influence; he regards the Irish lore as representing a condition of culture older than Homeric poems, Vedic or Norse mythologies. Modern fairy-lore he considers as containing survivals of ancient agricultural ritual, in which the essential element consisted in making a bargain with the givers of fertility by surrendering human life in order to promote growth. In the Hellenic world, such primitive faith is discernible mainly in virtue of its effects on intelligence in the form of philosophy, poetry, and so forth, while in Ireland superstitions had never passed into the philosophic stage. He regards this way of viewing nature and its development as the result of an internal process within Aryan and Celtic races, rejecting the opinion that outside influences had much to do with the result; in this connection he considers the views of Rohde and Jevons.

In any attempt to cover so extensive a territory, it goes without saying

that room must be left for differences of opinion in regard both to general theses and particular propositions. In the space here at command, it would not be possible to enter into a discussion, while the expression of doubts on certain points would be ungracious to the writer of a treatise abounding in interest and suggestiveness. A few observations may be taken for what they are worth, as intended to call attention to matters still open to controversy.

As to the Arthurian legend, Mr. Nutt compares with Arthur the chiefs of Irish heroic sagas, like Cuchulainn or Finn, who are represented as forming the central figures among groups of warriors, as having remarkable birth and death histories, as combatants with giants and demons, and as intimately allied with the supernatural world. These tales may be taken to give an illustration of the character which the Briton may have borne in lost old Welsh traditions. So far, the view will not be exposed to assault. But when it is a question of explaining particular incidents in the surviving accounts of Geoffrey of Monmouth or of French romancers, then it may be thought that the analogies are too remote. Thus, in obscure Irish narrations, a hero named Mongan seems to be represented as the son of a supernatural being, and a re-incarnation of Finn. Now French romancers assign to Arthur a sister named Morgain, a fairy; hence it may be natural to infer that a semi-divine origin of the British hero corresponds to that of the Irish personage. However, it must be noted that Morgain is described only as a half sister of Arthur, the result of an amour of the hero's father, and not as in any way uniting him by descent with fairies. Again, the account of Arthur's birth given by Geoffrey of Monmouth differs from the Irish legend too essentially to afford any clear parallelism. In other cases, also, correspondence between Arthurian legendary lore and that of Irish celebrities may be thought too vague to be illuminative.

In treating of fairy-lore, Mr. Nutt remarks that its essential features were identical throughout Europe. In view of the persistency with which fairies have been considered as exclusively Celtic in origin, the observation is as refreshing as it is wise. Mr. Nutt, however, is of opinion that distinctively Celtic features do exist; among such he mentions the practice of giving names to these mythical beings. But here one is led to think of Mélusine, and other named mediæval fairies; while it has of late been forcibly argued that names given in England to classes of demonic beings are, for the most part, only alterations of familiar proper names. It may, therefore, be reasonably held that in this feature Irish fairy-lore is only peculiar on account of the more perfect nature of the survival.

Mr. Nutt courteously refers to objections made by the writer of this notice against the use of the terms "Aryan" and "Celtic" as applied to traditional material. He proposes a modified use of these epithets, according to which the terms should receive a practical rather than a theoretical signification. In classifying certain stories as Celtic, we are to understand, not that such tales of necessity belonged exclusively to Celts, nor yet that such were inherited from the Celtic ancestor, but only that, whencesoever derived, they did belong to Celtic populations, and are found

to exhibit certain peculiarities characteristic of the Celts we know. Take, for example, Wales and Ireland: it is known that certain Irish tales did circulate in Wales; again, mediæval Welsh folk-stories exhibit considerable similarities to narratives which have been preserved in Irish books. Yet there is a considerable divergency between the Welsh and Irish literatures, and it would be difficult to define in words just what are the common qualities. But when we turn to the Gaul of Cæsar's day, then we are almost without material for comparison; it may well be a question whether we have a right to assume that a closer correspondence existed between the Gauls and the Irish of their time than between the same Gauls and their non-Celtic neighbors. More generally, it is possible to argue that the unifying elements are language and culture-contact, not race; but these questions are at present involved in obscurity.

*W. W. Newell.*

**THE ELEVATION AND PROCESSION OF THE CERI AT GUBBIO.** An account of the ceremonies, together with some suggestions as to their origin, and an Appendix consisting of the Iguvine Lustration in English. By HERBERT M. BOWER, M. A. (Publications of the Folk-Lore Society, xxxix.) London: David Nutt. 1897. Pp. x, 146.

In the old Italian town of Gubbio, situated among the Central Apennines, is maintained, on the 15th of May, the vigil of the patron saint, "Sant' Ubaldo," a picturesque ceremony, which is described and examined in this publication of the Folk-Lore Society. Locally the day is known as that of the "Ceri," or candles; but the Ceri of Gubbio are not wax-lights, but pedestals on which are set the figures of the saints carried in procession. These pedestals are wooden structures, nearly square in section, but showing a cylindrical form, and tapering at the ends, and divided in the middle so as to form upper and lower lobes. The saints honored are three in number: Ubaldo, a bishop of Gubbio, born toward the end of the eleventh century, San Giorgio, and Sant' Antonio. These are borne at a run, and in course of the rapid movement the Ceri are made to gyrate on their axes by a left-handed turn, or "withershins." After passing through the Piazza, the image of Ubaldo is taken to the monastery of the name, on a height above the town, where the image on the pedestal, and also the miraculous body of the saint, preserved in the monastery, become the objects of worship; the pedestals remain stored in the monastery, while the images are kept in the town. Illuminations follow, and a fair is held lasting for several days. The somewhat limited material offered by this ceremony is made the subject of a comparative discussion. The name Ceri was used also in Florence, where it was applied to revolving towers carried in procession at the festival of San Giovanni. Kindred also are gigantic "lilies" made to dance on the Piazza of Nola at the feast of St. Paulinus, of which an account is quoted from a work of Trede. Mr. Bower inclines to the opinion that the foundation of the custom must be sought in tree-worship, the Ceri representing vegetable forms not entirely transmuted into personal divinities. In 1444 were dug up near Gubbio

curious tables of bronze, perhaps of the Augustan period, which contained, in the Umbrian language, the acts of a corporation of twelve priests called the Attidian Brotherhood. The tables give minute directions for the performance of sacrificial rites with prayers, but without citation of the legends relating to the deities invoked. As the author points out, an interesting parallel may be drawn between the ancient and modern rituals; but the resemblances disclosed are generic, and not especially relative to the feast at Gubbio. The ceremonies are exhibited by good illustrations.

*W. W. Newell.*

#### NOTES ON PUBLICATIONS RECEIVED.

IN an essay abounding in comparative material, under the title "Die kosmologischen und kosmogonischen Vorstellungen primitiver Völker" (München, pp. 39, Sonderabdruck aus dem *Corresp. Bl. der deutschen anthrop. Gesellschaft*, 1897, No. 10), F. v. Adrian examines the cosmological and cosmogonic conceptions of primitive races. The writer observes that since myths have been examined from the psychologic point of view, these have been found to be, not metaphors or results of linguistic confusion, but veritable and literal expressions of a manner of representation founded in the nature of human intelligence. Occurring in every stage of culture, myths are especially original and abundant among the simpler peoples, whose life they entirely control. They are not to be regarded as products of uncontrolled imagination, but as essays intended to satisfy the demand for causal explanation of the world, regarded as the result of voluntary acts of living beings, or natural objects which no boundaries separate from mankind. The cosmogonic and cosmologic ideas rest on the transfer to external nature of internal experiences opinions derived from experience; their uniformity involves a certain identity in the laws of primitive association. In examining cosmologic myths he remarks, what in the pages of this Journal has often been pointed out, the deficiencies in the record. The separation of heaven and earth is exhibited by examples from early races; traces exist also in Greek literature. To simple folk, sun and moon are persons, who act as beings controlled by sexual and other impulses might be expected to act. In South Australia, even to-day, natives ask the sun to stand still until some end is attained. The sun and moon, however, are often only objects. Representations of rain and storm are also examined. In East Africa, Khonds regard storms as quarrels of warriors. In this regard the ideas have abundant parallels in German mythology. Cosmogonies rest on the same guiding motives, the characteristic idea being that the world is "made" by men, beasts, or personified objects. Heroes of primitive peoples are also transformers. Here are found traces of human whims, as traces of art and malice are not wanting. Like character appears in the Melanesian creator, as described by Codrington. The explanation may be that the primal idea is, not to explain the final cause, but to present the product as the result of purely personal action. From

this point of view may be considered the myths connected with stealing of fire ; the Greek Prometheus also seems to have had the reputation of slyness and artifice. The writer enforces the observation made so often in this Journal of the deficiency of record, and observing that "while the American ethnographers in active emulation daily unfold new psychologic horizons, knowledge of the spiritual life of African races is almost stationary. He is of opinion that the resemblance of psychologic motives requires great attention to generic sequence in establishing identity of origins between parallel myths. The essay forms an excellent addition to that on verbal superstitions (*Über Wortaberglauben*) issued in the same journal of the German Anthropological Society for 1896.

In a pamphlet on "The Language used in Talking to Domestic Animals," reprinted from the "American Anthropologist" for March and April, 1897 (pp. 47), Prof. H. Carrington Bolton gathers terms of address from many countries. The expressions in question, forming a peculiar language composed of monosyllabic and dissyllabic words usually repeated in groups of two or three, ordinarily consist, not of imitations of the cries of the animals, but of sounds better adapted to human organs. The custom is prevalent throughout the civilized and uncivilized world, but the terms exhibit great variation. While in addressing the dog, man uses ordinary speech, in commanding the movements of horses, cattle, etc., he employs a variety of terms never used to his fellows ; these combine inarticulate sounds and musical calls, including clicks, and sounds not easily noted. In some lands the calls to animals, as well as their names, are imitations of those used by the animals. The speech of children, especially, shows in the names employed imitation of the voices of the creatures. That the earliest calls were the names of the animals is illustrated by some common cries familiar in the United States. Professor Bolton separately presents the names assigned to each animal, giving those of many other countries, as well as appellations common in America. As to dogs, he remarks that in the southern United States almost every hunter has a special language for his own dog, so that the latter will refuse to hunt for a person unacquainted with the peculiar commands. A singular example of such nomenclature, from South Africa, is the word "futsekk," employed by persons of all nations to dogs, with the meaning "get out." This term seems to be a contraction of the Dutch phrase "voort, zeg ik," "go away, I say." For horses, a frequent American term of address is "kope," explained as an abbreviation of "come up." Of the terms "haw" and "gee," the first seems ancient, and to correspond to German calls, while the Yorkshire "ree" appears to be older than the latter. To mention only American calls, for cows we have, in different parts of the country, "sake," "sook," "koeb," "coo" (*i. e.* cow), "co-boys" (*i. e.* come-boys), "co-wench," "boss," "co-boss," "koh ;" for goats, "nan," "nanny," "co-nan." By far the most varied list is found in the case of swine : Professor Bolton gives 26 variants. For cats, "puss" is more universal. The number of American calls for chickens seems to be small, "chick, chick" being prevalent. Pennsylvanians have adopted "pee"



(from Germany). The old English "dilly, dilly" is still used for ducks. No special calls are given for turkeys. Professor Bolton's conclusion is, that the terms employed in different parts of the world are generally corruptions of the ancient names of the animals themselves (sometimes with a prefix, as, for example, "come"), while the rest of the language is made up of obsolete expressions originally forming part of common speech, together with inarticulate calls adapted to the comprehension of lower animals, or imitating their cries. The words are subject to dialectic influences, and receive peculiar intonations, which give each a special character.

To the Sixteenth Annual Report of the Bureau of American Ethnology Dr. J. Walter Fewkes contributes a paper on "Tusayan Snake Ceremonies" (pp. 274-312). The rite usually known as the Moki Snake Dance is held at the pueblo of Walpi; a like observance at Micoñinovi has been described by Mr. C. Mindeleff; two pueblos lack the dance. Dr. Fewkes now gives an account of the ceremony at the three remaining pueblos, — Cipaulovi, Cuñopavi, and Oraiba, thus completing the record of Tusayan villages. It appears that the performance is closely similar in the five places, the variations being relatively insignificant, except that the Walpi dance is more elaborate, having perhaps been rendered sensational in consequence of the number of visitors drawn to the spot. Thus the altar of the Antelope priesthood at Cipaulovi resembles that at Walpi, save in the absence of stone implements, fetiches, and sticks in the front and rear of the picture. At Oraibi the same altar presents in front, on the right and left, two antelope heads. At the same place, the snakes are carried in a different manner. Dr. Fewkes adds a chapter on "Theoretic Deductions." Having already suggested that the essence of the rite is to be found in its rain-making power, he now adds that the fructification of corn is also to be considered as forming an important part of the object. In the ceremony at Walpi appear two young persons, a boy and a girl, who stand in the corners of the kiva, and are called the Snake Youth and the Snake Maid, and who seem to have the aspect of the personified divine beings who originally took part in these celebrations, and were afterward replaced by images or symbolic representations. Dr. Fewkes thinks that the Snake Maid is identical with the Corn Maiden, a person who otherwise figures in Tusayan ritual. For an interpretation of the meaning of the rite it is necessary to consult the legend. The version of the story printed in this *Journal* (vol. i. 1888, pp. 109-114) describes the visit of a youth to the Snake people living in a cavern, from whom the guest learns the ceremonial, and where he obtains as a wife a maid drawn out of a cloudy substance, whose offerings have power to cause rain, and who disappears after giving birth to reptilian progeny. The rite thus seems to be indicated as totemic, although the modern Snake people, while possessing a Snake totem, deny their descent from the Snake Woman. The introduction of the Antelope priests into the observance may be accounted for on the supposition that an Antelope gens lived with the Snakes. Dr. Fewkes further suggests that the journey to the Snake people may be interpreted

historically to signify that, in a time of drought, potent ceremonies were sought and obtained from another people. One of the personages in the rite uses Keresan words, and seems to represent a visitor from Acoma. Dr. Fewkes notices the similarity of Keresan and Tusayan Snake dances, as well as the frequent intercommunication of these peoples, and explains the similarities by culture-contact. To thoroughly comprehend the Snake Dance he observes that further comparative studies are essential. The paper is excellently illustrated. Dr. Fewkes observes the fearlessness with which the snakes are handled, a courage arising from religious feeling, and not from ignorance or any secret protection, for the priests in their songs pray that they may not be bitten. This absence of dread extends to young children who participate in the ceremony. It may be remarked that the use of legend made by Dr. Fewkes, in his explanation of the theory of the rite, is a satisfactory admission of the absurdity of the doctrine which would neglect myth as of small account in religious usage.

"Scopelism" is the title of a paper read before the Anthropological Society of Washington, and reprinted from the "*American Anthropologist*," vol. x. 1897, in which Robert Fletcher, M. D., discusses the custom of this name mentioned by Ulpian as practised among Arabs, of casting stones on a field as warning against its cultivation. Dr. Fletcher connects the notion of the cairn as a means of confining the ghost; hence the stones may have become an emblem of death threatened to a cultivator. It is curious to perceive that the classic reference caused the name to be applied to modern acts of intended sorcery, although doubtless quite unconnected with the original significance of the term.

Houghton, Mifflin & Co. publish "*King Arthur and the Table Round. Tales chiefly after the Old French of Crestien of Troyes, with an Account of Arthurian Romance, and Notes, by William Wells Newell.*" In two volumes. Boston and New York, 1897. Pp. lxi, 229, 268. The book is in character primarily æsthetic, not scholastic, the object being to reproduce, with fitting color and sentiment, the earliest tales of the cycle, the beautiful romances of Crestien, hitherto accessible only to scholars. An introduction deals with the history of Arthurian romance. On this difficult subject the writer takes radical ground regarding the stories as altogether French. "This fiction is the earliest expression of a new civilization; it stands for the beginnings of modern literature; it is entitled to esteem as introducer and first owner of sentiments which we have learned to name romantic." He considers that by the middle of the twelfth century, in the courts of France and England, had been formed a body of cultivated readers who "required of fiction, especially, nutriment for tender emotions," and that, in answer to this need, courtly minstrels used the opportunity offered by the story of Arthur, as set forth by Geoffrey of Monmouth, as a scene for their tales. "In this manner fairy-lore, encounters with giants and dwarfs, narrations of enchantment and adventure, which from time immemorial had figured in the popular literature of France, as of every European country, but which lay outside of the range permitted to fashionable poets, came to be attributed to heroes of the Round Table, and received a place in written

letters. If this be admitted, the interest of the cycle for the history of thought will more than atone for the mistaken assumption that it constitutes the contribution of Celts to the mental store of Europe." A suitable review of the book must be postponed until the next number of this Journal.

The progress of archæological research in America is attested by the serial publications intended to contain the results of investigations conducted in connection with anthropological museums. Thus the Peabody Museum of American Archæology and Ethnology, Harvard University, continues the first volume of its *Memoirs* by elaborately illustrated reports relating to the Cave of Loftun and to the Chultunes of Labna in Yucatan, by Edward H. Thompson (vol. i. Nos. 2 and 3). The Field Columbian Museum of Chicago issues the second part of the work forming vol. i. No. 1 of its Anthropological Series, "Archæological Studies among the Ancient Cities of Mexico," by William H. Holmes. A beautifully illustrated chapter treats of "Studies of Ancient Mexican Sculpture." The author is of opinion that a discussion of the symbolism embodied in this art must for the present remain unsatisfactory. The Free Museum of Science and Art, Department of Archæology and Palæontology, University of Pennsylvania, issues its first bulletin (May, 1897), to which the indefatigable industry of Dr. D. G. Brinton contributes two papers.

Useful for reference will be a "Table analytique et alphabétique des dix premières années de la Revue des Traditions Populaires (1886-1893)." The index, containing 102 pages, has been prepared by Paul Sébillot and Tausserat-Radel.

Vol. v. of "Studies and Notes in Philology and Literature" (published under the direction of the Modern Language Departments of Harvard University) is entitled "Child Memorial Volume." Of the articles included, several have a relation to studies connected with folk-lore. Prof. G. L. Kittredge examines the name of Malory, with a view to the identification of the author of *Morte Darthur*; he finds a probable claimant in the person of Sir Thomas Malory, who sat in Parliament for Warwickshire, in 1445; Prof. J. Rhys imagined that this author might be of Welsh extraction, and on this account have a special interest in the Arthurian legend; the very learned investigation of Prof. Kittredge dismisses such supposition. Mr. A. C. Garrett finds a probable source of certain elements in Chaucer's "House of Fame," in a reminiscence of a folk-tale relating a journey to the mount of heaven, characterized, with reference to its splendor, as composed of glass or of ice. Dr. W. H. Scholfield examines the old French lay of Guingamor, with its affinities and parallels, insisting on the abundance of *lais bretons* circulating in France during the twelfth century, and furnishing ideas regarding swan-maidens and fairies, which were freely recombined by courtly poets. Mr. F. B. Gummere contributes a paper on "The Ballad and Communal Poetry," in which he offers speculations concerning the ultimate origin of folk-song. His conception is that artistic activity is the opposite of the earlier communal creative energy; he thinks that the essential element of the ballad is the chorus, which he supposes to arise from free improvisation under the influence of excitement.

The subject is treated from the point of view of abstract psychology, rather than from that of ethnography or literary history. One passage should here be noticed. Having occasion to refer to the Proceedings of the International Folk-Lore Congress of 1891, Mr. Gummere observes, giving a reference to p. 64 of that work: "Mr. Newell pleaded for his theory, that folk-tales are a degenerate form, amid a low civilization, of something which was composed amid a high civilization." Mr. Gummere did not intend to misrepresent; yet his statement is one of complicated inaccuracy. The article in question was no plea for a theory, but a comparative discussion of a single tale; as a result of such comparison, it was suggested that those modern märchen which are common to many countries cannot be treated as direct descendants of prehistoric savagery, but must be considered borrowings from various quarters, the tendency being for such stories to spread from civilized to barbarous peoples, and not in the other direction. The doctrine of diffusion, as respects this class of märchen, is now accepted by all intelligent investigators, the facts not admitting of any other view.

Child-life among New England Puritans is professedly treated, in the form of fiction, by Mary P. Wells Smith (Boston: Roberts Brothers. Pp. x, 345). A dark and repulsive picture is given, based on the conventional representations of such life. Attention to the folk-lore of the nursery, in all points corresponding to that of Old England, might have directed a modification of such portraiture, the truth probably being that the local distinction was infinitely less salient than the writer has assumed.

Mr. Gardner P. Stickney, a Councillor of the American Folk-Lore Society, treats of "The Use of Maize by Wisconsin Indians" (Parkman Club Publications, No. 13, Milwaukee, Wis., pp. 63-87). The writer points out the inconsistency of early reports in which a certain tribe may in one account be represented as vagabonds with no settled home and presently as supplying maize for market; he observes that feasts and the laws of hospitality were responsible for many of the Indian's hardships in the matter of food.

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# INDEX TO VOLUME X.

## The American Folk-Lore Society:

Eighth Annual Meeting, 55; report of Council, 55; of Treasurer, 57; papers read, 58; officers, 337; honorary members, 339; life members, 339; annual members, 339; libraries subscribing, 344; subscribers to Publication Fund, 346.

## Animals in folk-lore and myth:

Badger, 103; bear, 5, 35, 41; beaver, 103; bird, 9; caribou, 103; cat, 77; chicken, 277; cock, 108; deer, 5; dog, 37, 79, 101, 175, 189; duck, 103; eagle, 189; fisher, 41; fox, 111; frog, 4; heifer, 240; jay, 5; lemming, 112; loon, 103; lynx, 4; mountain-goat, 36, 47; mouse, 3; muskrat, 103; porcupine, 5, 43; rabbit, 278; rat, 288; serpent, 9, 104, 188, 280; spider, 9, 98, 99; stag, 314, 319; swan, 299; tiger, 283; toad, 79; turkey, 277; weasel, 103.

## Backus, E. M.:

Negro hymns from Georgia, 116, 202, 264; Negro song from Georgia, 216.

## Beauchamp, W. M., The New Religion of the Iroquois:

Early grafting of Christian ideas, 169; career of Ga-ne-o-di-yo, 169; his vision, 170; his ethics, 171; rules concerning marriage, 172; hospitality, treatment of sickness, payment of medicine-men, 173; worship in forenoon only, mourning, asceticism, 174; simplicity of observances, directions for feasts, 175; Three Sisters, the corn, beans, and pumpkin, four angels, 177; journeys to Heaven and Hell, 178; land question, 179; religious councils, influence diminishing, 180.

## Beings, Imaginary:

Banshee, 77; cannibals, 44; demons, 2; fairies, 282; Four Persons, Iroquois, 177, 180; giants, Ts'ets'a'ut, 43; thunders, 176; Three Sisters, Iroquois, 177; Water-demon, 47.

## Bell, R., The History of the Che-che-puy-etis; a Legend of the Northern Crees:

Territory of tribe, etymology of name of hero, 1; the ruler and adviser of beavers, 2; babe adopted by mouse, but

discovered by elder brother, and taken home to wigwam of father, 3; boys persecuted by father, whom they kill, 4; hero leaves brother, tries various mates, 5; marries a beaver, 6; teaches beavers how to build more safely, 7; eats by mistake flesh of beaver-wife, and is turned into a beaver, 8.

## Bergen, Fanny D., Popular American Plant-Names, V., 49-54; VI., 143-148.

## Boas, F., Eskimo Tales and Songs:

Continued from vol. ii., 123, and vol. vii., 45, 109: (1) A story, (2) song of an Adla, 109; (3) about the Törngit, (4) song of a fox, (5) song about salmon, (6) Owl and Snowbird, 110; (7) Owl and Lemming, (8) Lemming and Fox, 111; (9) the Lemming says, 112; (10) song of a man who is waiting for a seal to rise, (11) Uxaitoq's song, 113; (12) summer song, 114.

## Boas, F., Traditions of the Ts'ets'a'ut, II.:

(10) The great snowfall: Two couples of children alone remain from a village, are covered by snow, but become ancestors of present generations, 35; (11) The children of the dog: Woman gives birth to dogs, who become children by laying aside their skins, 37; comparative note, 39; (12) The Stars: Girls who wish stars for husbands are taken to heaven and return to earth, 39; comparative note, 42; (13) The Beaver and the Porcupine, 43; (14) Tsüfá: Giant who befriends a youth, 43; (15) The Xüdlél: cannibals half dog and half man, 44; (16) Alama T'sat'a D'agä, 47; (17) Adadá: Cannibal water-monsters, 47; (18) The Meteor, 48; (19) The Fisher: fishers appear to hunters as pretty girls, 48.

## Bolton, H. C., More Counting-out Rhymes:

Counting-out rhymes of children, 313; Bohemian, Pensobscot, 314; Hungarian, 315; Croatian, Spanish, Italian, 316; French, Dutch, 317; German, 318; English, 319.

## Books Reviewed:

Alcover, A. M., A., Aplech de rondayes mallorquines, 251; Alger, A. L., in In-

dian tents, 329; Beauquier, C., *Blason populaire de Franche-Comté*, 253; Bower, H. M., *Elevation and procession of the Ceri at Gubbio*, 332; Brinton, D. G., *Maria Candelaria*, 252; Brinton, D. G., *The myths of the New World*, 164; Duine, F., *Légendes péruviennes*, 250; Matthews, W., *Navaho legends*, 162; Mooney, J., *The Ghost-dance religion*, 248; Nutt, A., *Celtic doctrine of re-birth*, 330; O'Neill, J., *The Night of the Gods*, 167; Owen, M. A., *The daughter of Alouette*, 250; Sébillot, P., *Petite légende dorée*, 252; Wilson, T., *The Swastika*, 166.

#### Ceremonies and Customs:

Brotherhood, 282; child-bearing, 24; circumcision, 26; councils, 180; funeral, 33; growth, 78, 275; initiation, 26; libation, 271; marriage, 77, 157, 171; naming, 24; sacrificial, 187, 197; study of, 257.

Chamberlain, A. F., *In Memoriam: Horatio Hale*:

Early career, 60; professional life, 61; studies, 62; bibliography of his works, 63.

Chamberlain, A. F., *The Mythology and Folk-lore of Invention*:

Sense of mystery with regard to inventions, 89; ingenuity of primitive peoples, 90; inventions assigned to supernatural sources, 91; the term "God's country," 94; Polynesian opinion that arts are derived from the underworld, 95; myth of the origin of fire, 97; imitation of animals, 98; influence of woman, 100.

Chamberlain, A. F., *Record of American Folk-Lore*, 67-75, 149-154, 233-239.

Charms and incantations, 78, 277.

Chatelain, H., *African Folk-Life*:

African conditions, 21; villages, 23; childbirth and infancy, 24; pastimes of children, 26; tribal physiognomy, 26; initiation of boys and girls, 27; lot of African women, 28; occupations of men, 29; musical instruments and dancing, 30; adoption of carnival, 31; injuries from insects called jiggers, 31; trials for witchcraft, capital punishment, 32; treatment of slaves, funeral rites, 33; visiting lower world, arrangement of graves, 33; corrupting influences of civilization, 34.

#### Dances:

African, 30; dead feast, Iroquois, 174; fire-dance, Mexican, 269; New Year's

dance, Iroquois, 175; Thanksgiving dance, 175; turtle dance, 175.

#### Days and Festivals:

Feast of Lanterns, Japanese, 244; New Year, Mexican, 274; Feast of Star Weaver, Japanese, 245.

Dramatization, in ritual, 190.

Fewkes, J. W., *The Sacrificial Element in Hopi Worship*:

Form taken by primitive feeling of worship, 187; Tusayan religion developed from congeries of small family religions, 188; worship of deceased ancestors, 188; each family preserves its secret rites, 188; human sacrifice survives only in legends, 189; rabbit hunts perhaps survival of animal sacrifices, 189, threefold method of representing supernatural beings, 190; legend of sacrifice to Plumed Serpent, 190; idols only symbolic, 191; Tusayan figurines called dolls, 192; feeding stone image of War God, 194; throwing stones on heaps, 195; sacrifice in making the new fire, 195; prayer-sticks as sacrificial objects, 196; placing packet of meal on pahos, 198; offering of food before feast, 199; corn paho, 200; performance of rites the main thing, 200; no supreme chief or deity, 201.

#### Figures and symbols:

Circle, 9; cross, 10; disk, 9; swastika, 9, 20; sun-symbols, 9; triskele, 9, 11.

#### Folk-Lore Scrap-Book:

A Voodoo festival near New Orleans, 76; superstition relating to crossed feathers, 76; the Choctaw game of Achah-pih, H. S. Halbert, 155; two ghost-stories from Virginia, 240.

Great Spirit, 174.

Hagar, Stansbury, *Weather and the Seasons in Micmac Mythology*:

Glooscap as solar hero, Coolpujot as ruler of the seasons, 101; Glooscap as incarnation of Coolpujot, 102; connection between seasons and shadows cast by trees, 103; association of four dogs with seasons, 103; tree as symbol of time in Indian mythology, 104; use of legends to make weather, 104; Micmac thunder legends, 104; weather proverbs, 105.

#### Indian Tribes:

Arickee, 261; Aztec, 265; Choctaw, 155; Cree, 1; Hopi, 187; Huron, 244; Iroquois, 169; Micmac, 101; Navaho,

162, 260; Ts'ets'á'ut, 35; Tusayan, 187.  
See also Record of American Folk-Lore.

Journals, indexed, 87, 254.

Landis, E. B., Korean Folk-Tales:

I. The envious brother, 282; II. The sesamum merchant, 285; III. The bold man and the timid one, 287; IV. The cowardly magistrate, 270.

Local Meetings and Other Notices:

Annual Meeting of the American Folk-Lore Society, 1897, 81, 246, 326; Baltimore Branch, Report of Proceedings from April, 1896, to April, 1897, 156; Boston Branch, 81; Cambridge Branch, 82; Cincinnati Branch, 82, 160, 327; Harvard Folk-Lore Club, 85, 327; Montreal, 83; Washington, 84; Summer Meeting of the American Folk-Lore Society at Detroit, August 10, 1897, 156; Philafrican Liberators' League, 85; Folk-Lore at the Annual Meeting of the American Association for the Advancement of Science at Detroit, 161, 246; Folk-Lore at the Meeting of the British Association at Toronto, August 18-25, 247.

Lucier, Mrs. V. A., Mexican Superstitions relating to Maternity, 108.

Lucier, Mrs. V. A., "Offrenda" on All-Souls' Day in Mexico, 106-7.

Magic and Witchcraft, 32, 76, 241, 277, 280.

Matthews, W., The Study of Ceremony:

Science of ceremony possible, 257; deficiency of information, 258; esoteric cultus, 259; sacredness of secrets, 260; ceremonies of Arickarees, 261; continuance of other tribal ceremonies, 262; Freemasonry, 263; name for science, 263.

Medicine, popular, 78, 173.

Music, African, 28, 30.

Music, noted, 186.

Nature, Phenomena of:

Earth, 271; earthquake, 277; eclipse, 278; fire, 97, 269; four directions, 10, 103; rainbow, 104; seasons, 102; stars, 284; sun, 101; thunder, 104.

Newell, W. W., The Legend of the Holy Grail:

I. The Perceval of Crestien. This poem the origin of the cycle, 117; analysis of the work, 118; childhood of the hero, 119; love tale, 120; third part occupied with ethical problems, 120; etymology of word Grail, 123; sacred character assigned to the grail, 124; mention

of such vessel probably accidental, 125; root of story in ridicule of Welshmen, 125; recommendation of silence, 126; proverbial philosophy of this sort ancient, 128; composition founded on elements from many sources, 130; parallel in the legend of Barlaam and Josaphat, 131; survival of jest against Welshmen in American nursery literature, 132; notes, 133. II. Joseph of Arimathæa, poem by Robert de Boron, 217; purpose of author obscure, 221; suggestion furnished by apocryphal narratives, 221; relation to Honorius of Autun, 222; Grail of Robert the cup of the sacrament, 224; explanation of Grail as vessel from which the apostles ate, 226; date of the work, 227; Merlin, attributed to Robert de Boron, 229; notes, 231. III. Continuaturs of Crestien, first continuator, 299; second continuator, 303; Mennecier, Gerbert, 305; MS. of Berne, Prologue, 306; Perceval of Didot MS., 307; Pellesvaus, 309; notes, 311.

Notes and Queries:

Certain Canadian superstitions, A. M. Leeson, 76; Folk-medicine among Pennsylvania Germans, E. G. White, 78; The tale of the wild cat, a child's game, M. G. Early, 80; The St. Kitts miracle play, W. W. N., 81; Negro conjuring and tricking, J. A. Hall, 241; Lapse of time in fairyland, W. M. Beauchamp, 243; The feast of lanterns and the feast of the Star Weaver in Japan, A. Morgan, 244; The tale of the wild cat, a child's game, I. C. Craddock, 322; An Ojibwa myth, the monster in the tree, H. I. Smith, 324; Games of children in Lancaster, Mass., Mrs. A. M. L. Clark, 325; Corn-planting rhyme, S. F. Sprague, 326.

Notes on Publications Received, 333.

Nuttall, Z., Ancient Mexican Superstitions:

Mistakes regarding Aztec physique, 265; accusation of barbarity false, 266; laudatory notice of Duran, 267; piety of priests, asceticism, 278; superstitions concerning new fire in new house, offerings to sun, 270; offerings at hearth, eating earth in honor of gods, respect for maize, against burning corn-cobs before newborn babes, 271; against eating green corn at night, regarding the doubling of tortillas, sparks flying from fire, tamales clinging to pot, boy eating from family pot, 272; against eating while standing, younger children eating before elder, eating before infants without feeding them,

leaning against door-posts, licking grind-stone, beliefs relating to grind-stone, 273; connection of pestle and rats, against eating food gnawed by rats, throwing milk-teeth into rat-holes, nail-parings offered to Ahuizotl, precautions against arrested growth, against stepping over children, observance on behalf of sick children, anxiety about visiting woman newly delivered, fire kept up after childbirth, 275; days on which souls return to earth, ceremonies on such days, superstitions relating to twins, 276; to immoral persons, to turkeys, 277; protection from sorcerers by water-bowl and knife, by drawing circles, against hailstorms and earthquakes, 277; pregnant women forbidden to behold eclipse, other taboos, 278; dreams and visions, 278; means to secure luck, 279; members of women dead in childbirth used as talismans, 279; serpent-image used by sorcerer-thieves, 280; harmless character of Aztec superstitions, 281.

**Paraphernalia and implements of worship:**

Ashes, 277; dolls or figurines, 192; idols, 191; meal, sacred, 196; new fire, 195; plume-sticks, 197; shrines or cairns, 195; water, in lustration, 277.

**Patterson, G., Notes on the Dialect of the People of Newfoundland, III.:**

Babbage, Bawn, Behavior, Bever, 203; Binnacy or Billacy, Boide, Bogei, Busk, Chitterlings, Cob or Cob-wall, Crop, Dill, 204; Driet or Dryth, Drunged, Farl or Varl, Fig, Fong, Foreright, Frumitty, Gladger or Gladyer, 205; Glitter, Idle, Junket, Keecorn, Lad's Love, Lean upon, Lume, Lych, 206; Mausey, Maze, Mazed, Midered or Moidered, Moldow or Mold-down, 207; Mouth speech, Overlook, Pixy, Say, Scrunchings, Scunner, 208; Scully, Shem, Shim, Shippen or Shippon, Skad, 209; Slub, Smatchy, Snowchy, Soddy, Spudgel, Sprack, Sprag, Squat, 210; Squoiled, Stog and Stogging, Suant, Switchel, 211; Tole or Toll, Tommy noggin, Yardel, Youngster, 212; words, phrases, 213.

**Patterson, G., Folk-Lore in Newfoundland, 214.**

**Plants, in folk-lore and myth:**

Bean, 177; cedar, 102; corn, 94, 172, 198, 271; peach, 283; pumpkin, 177, 292; tobacco, 173.

**Religion:**

Iroquois, 169; Koreshanity, 159; Tusayan, 187.

**Rhymes and songs, 109, 116, 181, 202, 216.**

**Seklemian, A. G., The Wicked Stepmother, An Armenian Folk-Tale:**

Orphan boy hunts in Black Mountains, kills giant, wins bride, 135; returns to seek stepmother, 136; is sent on dangerous expeditions, 137; protected by pet lions, 139; is killed by stepmother and brought to life, 140; stepmother burned, 141.

**Smith, Anna T., Some Nursery Rhymes from Korea:**

Korean rhymes, 181; Tamil song, 183; Korean song of the moon, 183; melodies, 184; prayer for good people not to grow old, 185.

**Spirits and ghosts, 24, 31, 33, 240, 278.**

**Superstitions:**

Crossed feathers, 76; Canadian, 76, 77; Mexican, relating to maternity, 108; Newfoundland, 214; ancient Mexican, 275, 278.

**Tales and Legends, 35, 80, 117, 135, 217, 240, 282, 299.**

**Talismans, 278, 279, 280.**

**Visions of Heaven and Hell, 178.**

**Whitney, A. W., "De Los' Ell an' Yard":**

Negro expression for the sword and belt of Orion, 293; conservatism of the American negro, 293; explanation as Freya's distaff, 294; folk-lore of Orion, 284; English mention of "ell and yard," 297; in New England lore, 298; why spoken of as lost, 298.

**Willoughby, C. C., An Analysis of the Decorations upon Pottery from the Mississippi Valley:**

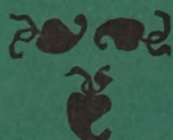
Decorative motives symbolic, illustrated, 9; sun-symbols, four winds, horizon, cosmic symbol, 10; triskele, cloud symbol, 11; Ashe's account of sun-worship in Arkansas, 12; vases decorated with sun symbols, 13; with sun and four directions combined, 14, 15; with complex designs, 16; terraced figures, swastika, 17; joined swastikas, 18; designs derived from swastika, 19, with triskele and looped band, 20.



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# THE JOURNAL OF AMERICAN FOLK-LORE

## VOLUME X



BOSTON AND NEW YORK

**Published for The American Folk-Lore Society by**

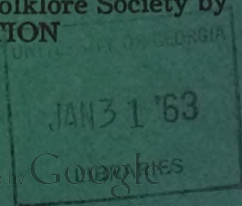
**HOUGHTON, MIFFLIN AND COMPANY**

LONDON: DAVID NUTT, 270, 271 STRAND

LEIPZIG: OTTO HARRASSOWITZ, QUERSTRASSE, 14

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